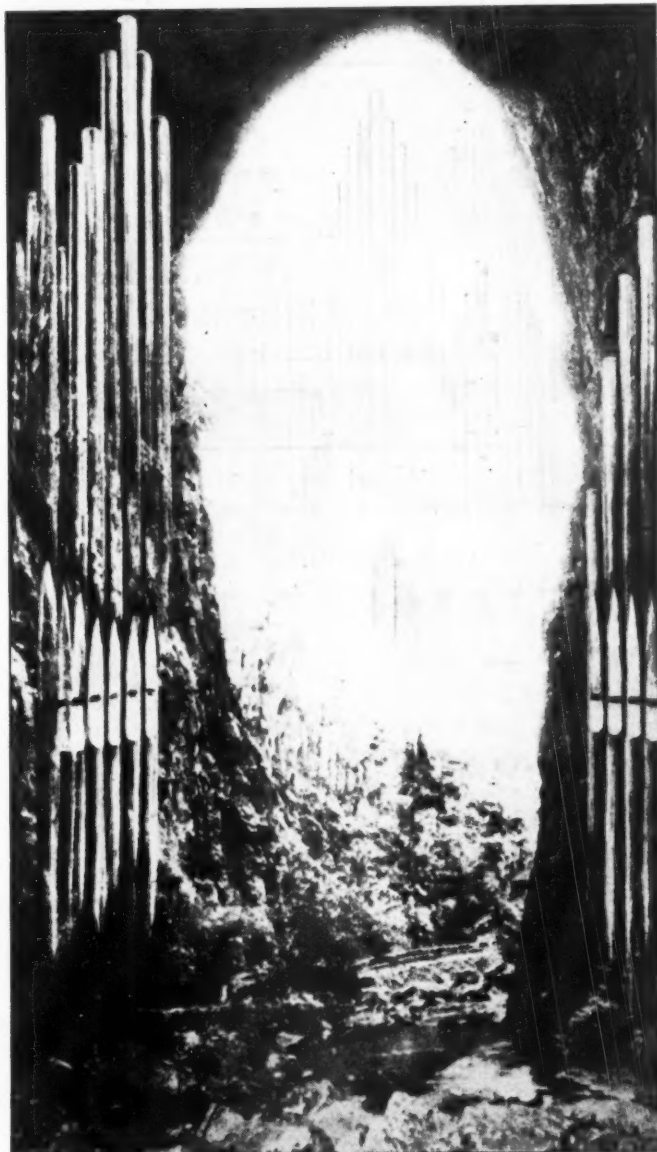


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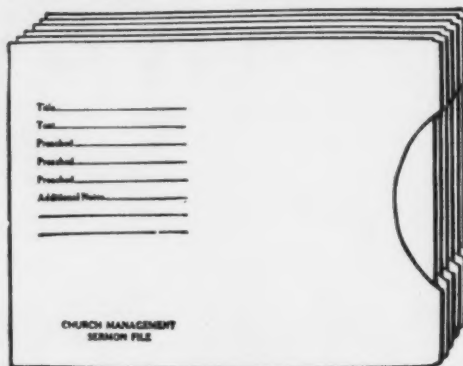
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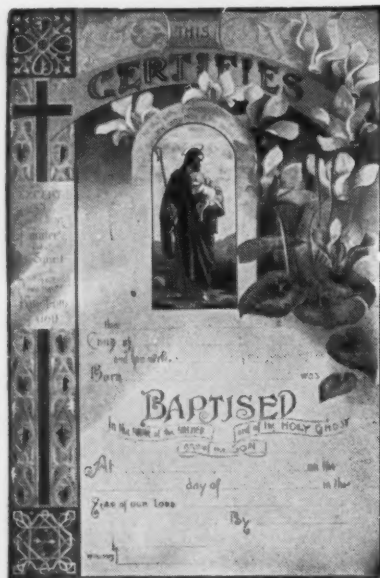
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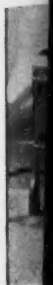
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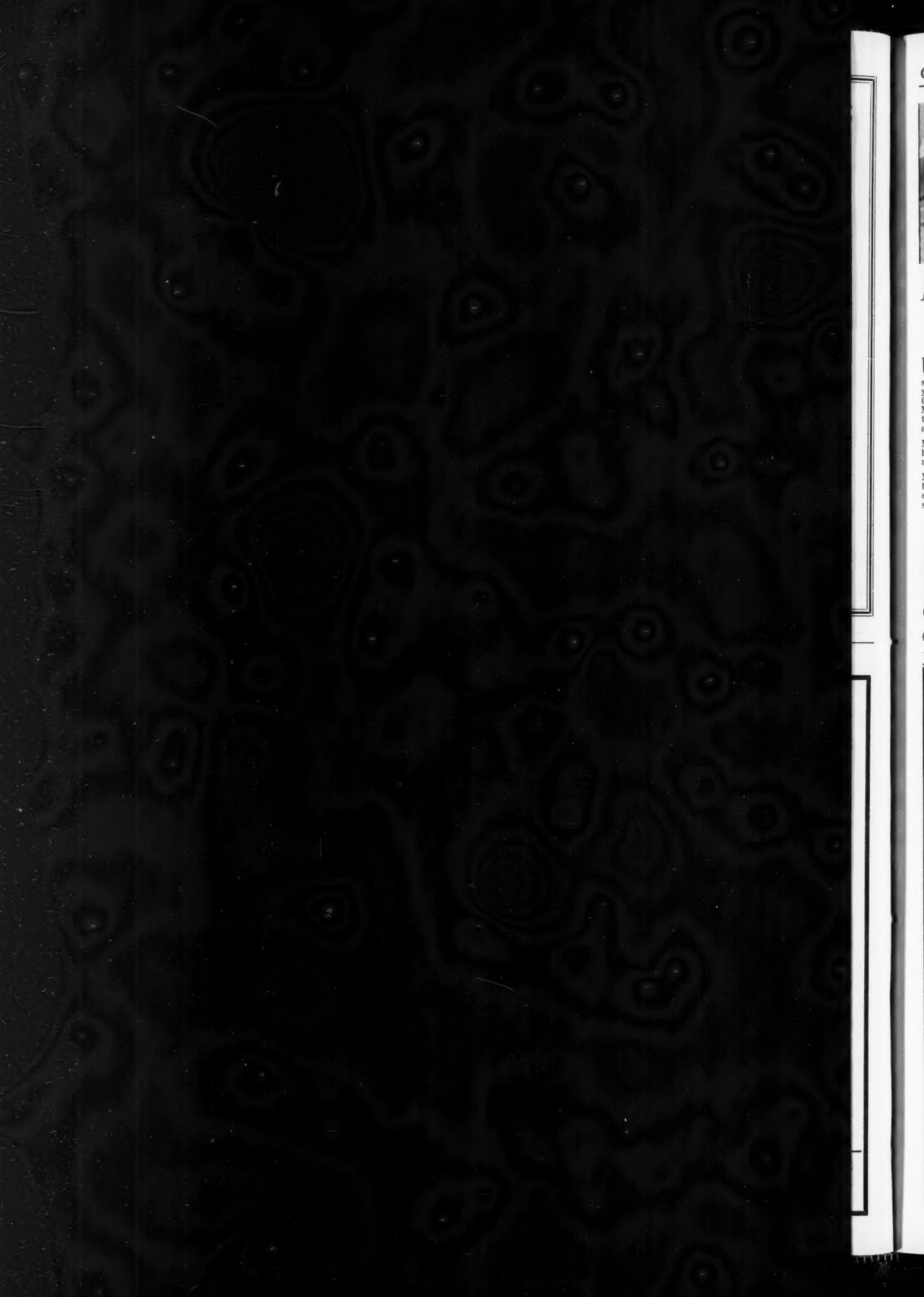


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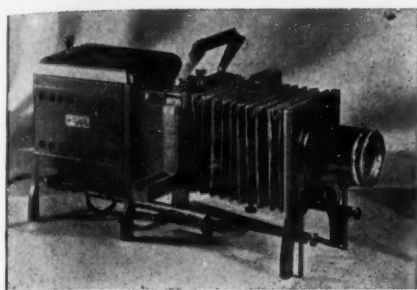
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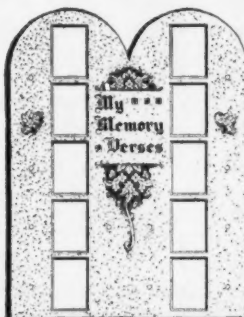
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THE EDITOR'S DRAWER

Poets Will Sing

Poets will sing and subscribers will pay for their magazines. Just when the editor begins to dig through his orderly files to get an idea for this department Harvey J. Moore, of the First Baptist Church, Poughkeepsie, New York, breaks through with these words of cheer.

To pay my year's subscription
I long have been inclined,
But when I've had the money
The thing's escaped my mind.
But now that you've reminded me
In such a tactful way,
I'll write my check for it at once
And send it on its way.
And if the editors see fit
To print this little poem,
Some other men may be con-
strained
To pay 'em what they owe 'em.

Other poets who wish to pay their bills and sing may feel quite welcome. Let both verse and checks come.

WILLIAM H. LEACH



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William H. Leach—Editor-in-Chief

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The following rules will decide on the sermons submitted:

1. Each person submitting a sermon in this contest shall be a bonafide subscriber to *Church Management*.
2. No author shall send more than two manuscripts.
3. Sermons should range in length from 1800 to 2500 words.
4. All manuscripts must be mailed before midnight of Saturday, June 30.
5. Each sermon must indicate source of quoted material. If copyrighted material is quoted permit for reproduction must accompany the sermon.
6. Any inquiries regarding the contest must be accompanied with return postage.
7. No manuscripts will be returned.
8. Authors agree that any of the sermons submitted, which the judges decide are worthy, may appear in the pages of *Church Management* or the volume to be published.
9. The decision of the Board of Judges on each point shall be final.

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(Text interpretation and weight of theme) | 5. LITERARY QUALITY
(Contribution, accuracy) |
| 2. ORIGINALITY
(In thought and presentation) | 4. PRACTICAL APPLICATION
(Does it fit today's need?) | 6. PREACHING QUALITY
(Pulpit possibilities) |

This is a friendly get-together contest for *Church Management* family. We are hoping that our readers far and wide will participate. No one need be deterred from competing if none of his sermons has previously been published, for the judges agree that the decision shall be made on the actual value of the manuscripts submitted.

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TO-DAY

THE LAND FOR CHRIST

In Dr. Edmund H. Oliver's book, *His Dominion of Canada*, we read that the first public religious service held under the shadow of the Rocky Mountains was held at "the Canyon." No suitable building could be had, so the service took place in the open air. Under the shadow of the everlasting hills the people sang from memory and from the heart, "All Hail the Power of Jesus' Name." As the song rose to the old tune of Miles Lane the words were echoed back from the opposite hills. When the pauses in the chorus came, the answering echo from the mountains sent back the challenge, "Crown Him." It seemed that the very hills were calling upon the worshipers to take the land for Christ.

Hugh T. Kerr in *The Christian Mission In America*; Friendship Press.

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True freedom loving pioneers
By grace of God did sacrifice
To found the church that points the way
To God and paradise.

Behold the grandeur of their days—
Most brilliant feats and bravest tales.
On river banks, on ocean shores,
In quiet, peaceful vales.

The temple monuments proclaim
Their faith and virtues, hopes and aims:
They, too, bespeak surpassing deeds
To honor name of names.

—G. Rehnstrom

Brotherhood Day, April 29

April 29, 1934, has been designated as Brotherhood Day among America's Protestants, Catholics and Jews. The following form of declaration has been made for use at the services of the various faiths. Can you distribute some

of these to your congregation? Write The National Conference of Jews and Christians, 289 Fourth Avenue, New York City, telling how many you can use. They will be sent without cost to you.

A Declaration of Brotherhood

God being my Father and all men being my brothers,
I make this declaration:

1. I intend to do unto others, of whatever race or creed, as I would have them do to me.
2. It is my purpose to respect the rights of human beings, and to judge each fellow-man on his individual merits alone.
3. I will oppose every organized effort to evoke fear or hatred of any religious or racial group.

Date

National Conference of Jews & Christians, N. Y.

Signature

CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME X

NUMBER 8

MAY, 1934

Humor In The Pulpit

By Lewis H. Chrisman, West Virginia Wesleyan College

Humor, properly placed, is a pulpit asset. Dragged in as rough humor it may be intolerable. Professor Chrisman draws a line between legitimate humor and the impossible with the hand of an artist. You will appreciate his presentation.

THE ability to utilize humor in public address is an asset to any speaker. Several years ago at an ecclesiastical gathering where there was the usual plethora of speeches of varying degrees of value I attended an eve-

place sentiments delivered with an appropriate pompous solemnity. I sat in a balcony from which I could easily study the faces of the audience during session at which three addresses were given. The first two consisted of divers im-



Lewis H. Chrisman

peccable, common-
ence. Their faces had all of the marks of patient boredom. Apparently, most of them wished that they were elsewhere, but since ways of egress were not readily accessible, they were willing to try to make the best of matters. Many of them had taken refuge by allowing their thoughts to wander far away. The very atmosphere seemed supercharged with deadness.

Finally, the third speaker was introduced. Those who did not know him prepared for another siege of weariness. But it was not to be. He began his remarks with an especially apposite and witty response to the introduction. Next he told a story which both furthered his discussion and added to the good humor of the audience. Faces began to lighten up. Some who had been sitting

in slouching positions straightened and even bent forward. The man on the platform had won their attention and he kept it until he sat down. Through his skill in public address he metamorphosed a dead audience and sent them home happy and edified. Humor was but one of several factors through which this miracle was wrought. It did, however, play an important part in the accomplishing of the transformation. This incident is not unusual. Few who are in the habit of listening to addresses and studying audiences cannot recall similar circumstances. Humor on the part of a public speaker makes him more interesting and effective.

Yet when it comes to the question of whether humor has a place in the pulpit much has been said upon the negative side. Very seldom has the subject been discussed without the quoting of William Cowper's famous lines:

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy should beware
Of lightness in his speech. 'Tis pitiful
To court a grin when you should woo a soul,
To break a jest when pity should inspire
Pathetic exhortation; and address
The skittish fancy with facetious tales,
When sent with God's commission to the heart.

One cannot take exception to these words of the Olney poet. All that he says is true. But they do not contain

the whole truth. To warp them into a statement of an all-inclusive principle that humor under every conceivable circumstance has no place in the pulpit is to be guilty of fallacious reasoning. A sermon deals with the weightiest issues of life and a pulpit is no place for buffoonery. Jests deliberately brought into a discourse for the purpose of exciting the risibilities of those who hate serious thought deserve unmitigated condemnation. Attempts at humor on the part of those lacking the skill to manipulate it are highly pathetic performances. Then, too, there is humor and humor. Not all after-dinner stories suit the atmosphere of the pulpit. The effective public speaker must know when a particular type of humor fits a given occasion.

But to lay down a law that humor in the pulpit should be consistently avoided is to forbid the preacher the use of one of the most potent aids to effective public speaking. It is to object to his utilizing that which has added to the winsomeness and the power of some of the greatest preachers in the history of the pulpit. Robert South, Lyman Beecher, Henry Ward Beecher, Dwight L. Moody, Joseph Parker, Charles Hadden Spurgeon, W. L. Watkinson, George A. Gordon and Wm. A. Quayle are but a few of those who would now and then cause a ripple of amusement to sweep over their congregations at some shrewd feat of logical fencing or wise and witty interpretation of life. The younger Beecher used to say that if people had just laughed it was easy to bring tears to

their eyes by the appeal which followed. As Dean Charles R. Brown has expressed it: "It is not well for a minister to go out of his way even six inches in order to make a joke. But when some unexpected turn comes naturally he is unwise to turn aside in order to avoid it. . . . The people whose minds are quickened and refreshed may not laugh with their mouths—they will laugh with their eyes and they will be all the more ready to recognize and to accept the full value of the solid truth which is thus proclaimed."

No one would accuse Harry Emerson Fosdick of lacking the highest sense of pulpit propriety, but the wittiest and wisest after-dinner story which I have heard during the past year came to me over the air in one of Dr. Fosdick's sermons. By means of it he drove home an argument as he could not have done in any other way. Bishop Francis J. McConnell has a type of humor all his own and it adds piquancy and carrying power to his gospel. The following lines from a sermon entitled "Giants and Grasshoppers" are characteristic: "When a man is squatting close to the ground, any man standing up on his two feet looks to the squatter like a giant. What a spectacle it is—the advance agents of the chosen people of God, the descendants of Abraham, the forefathers of the Christ, the called to world destiny—sneaking around on their hands and knees in the grass and calling the Canaanites giants! It was all very ridiculous, but not one whit more ridiculous than the present day pessimism which admits that Christian principles applied to society, to government, to industry would lead to a land of milk and honey, but which wails in distress at the idea of doing anything now."

There is a difference between a delicate, subtle appeal to the incongruous and the robustious clowning which brings a guffaw from an empty-headed yokel. Some of the objection to humor in the pulpit is based on the idea that it is invariably horse-play. There is comparatively little relation between the two. The professional practical joker is usually somebody devoid of finer perceptions of the comic. In some sections of the country there is a provincial use of the word "foolishness" as synonymous with humor. This linguistic error can be explained in two ways. It frequently has for its background the perverted and unilluminated puritanism which looks upon the amusing as something essentially frivolous. The second explanation of the term is a mistaken idea that the comic is invariably crude, coarse and vulgar. Real humor is essentially intellectual. It is the result of a keen insight and a sympathetic imagination. It is quiet rather than uproarious.

In the ten sermons in Ralph W. Sockman's *The Unemployed Carpenter* there are to be found numerous illustrations of the value of a high-planned, pervasive, scintillating humor. In the title discourse Dr. Sockman makes some observations upon the report of a certain church in the year 1883. At that time it had but eighty-eight members, but

Dedication Of Memorial Tree

At the Ocean Avenue Congregational Church, Brooklyn, New York, George Mahlon Miller, Pastor, a tree was planted and dedicated on Washington's birthday. The following is the service used for dedication.

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CALL TO COLORS

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SONG—"America"—first and last stanzas

BRIEF ADDRESS

SOLO—"Trees"

CUTTING OF BINDING ROPES

SALUTE TO THE TREE—

"I promise to take care of this George Washington tree. As I care for this tree I will think of the service, loyalty and courage that Washington gave to the care of our young nation. As this tree grows I will think of the sterling qualities of Washington who helped our America grow to a powerful nation."—(Dr. Henry Van Dyke.)

SONG—"America, the Beautiful"

BENEDICTION

the average attendance at prayer-meeting was forty-five and two-thirds per cent. Dr. Sockman thus comments on the report and uses it as a means of emphasizing a truth: "I do not know just what two-thirds of a person meant in prayer-meeting attendance back in 1883, but in our modern day I should say it might refer to the men present. Many a little pioneer church manifests a spirit of personal prayer and individual participation now lacking in our larger organized parishes. And does not this fact serve to explain some of the lusterlessness and listlessness which characterize our comfortable conventional churches?"

Another example of Dr. Sockman's use of humor is in his sermon on "The Divine at the Door." He is discussing the fact that in a surfeited society religion has difficult entrance and that weeks pass with no thought of spiritual concerns. As an illustration he tells of visiting an old friend of his, a successful lawyer in Chicago. The lawyer laughingly told him that he was quite regular in church attendance, and added, "I have not missed an Easter Sunday in six years." The preacher then makes the point that there are numberless lives that have closed their doors against the admittance of religious obligations, and that although this kind of living may go on gaily as long as health, happiness and prosperity continue, it cannot go on indefinitely. A discriminating student of homiletics can very readily see that the attitude produced by these original and delightfully humorous illustrations would make the hearer more responsive to the idea upon which the preacher is laying stress.

Among the preachers who have been the most successful in winning the ear of the college men and women of America, Charles R. Brown and Halford Luccock both loom large. It is not minimizing the value of their material to say that their spontaneous and compelling humor has been a factor in the securing of this excellent hearing. One of Dean Brown's sermons, "The Value of an Empty Purse," has a title which could not have been originated by a man lacking the saving grace of humor. It contains a description of the descent of the prodigal son in words sufficiently

vivid to impress the most blasé of modern youth. A typical passage reads: "He went the pace and it was too rapid. He thought he was having the time of his life—in his poor silly little head that was all he knew. But he soon came to the end of his time such as it was—he bumped his way down the cellar steps until he found himself at the bottom." Dr. Luccock in paraphrasing the Pharisees shocked at the fresh vigorous teaching of Jesus makes them say, "He does not speak the same shibboleths; we don't hear the same metallic click of the worn counters of speech. He uses strange words and we have to think." Sermonic literature, both past and contemporary, contains thousands of illustrations of the truth that humor has high homiletical values.

But probably the greatest value of a sense of humor to a preacher lies not in its immediate platform use but in the influence which it has upon the man and his outlook. It indicates a sense of proportion, a proper perspective and a genial tolerance. The man who can see the funny side of life is not likely to commit the sin of taking himself too seriously. Because he has a consciousness of the ridiculous he is less prone to make himself ridiculous. And the ability to laugh will enable him to bear burdens which would crush other men. Humor may be a dangerous weapon unless skillfully used, but he who does not possess it lacks a highly useful balance wheel. In Ian Maclaren's *Beside the Bonnie Brier Bush*, Elspeth McFadden, the famous sermon taster of the Glen, says, "They tell me that they don't have courses in humor in the theological seminaries. If they did it would spare poor bodies many a dry hour."

God never gave a man a thing to do concerning which it were irreverent to ponder how the Son of God could have done it.—George MacDonald.

His heart was great as the world, but there was no room in it to hold the memory of a wrong.—R. W. Emerson.

A thing is never too often repeated which is never sufficiently learned.—Seneca.

Lay Preachers For Summer Sundays

By John R. Scotford

An interesting summer program which the Westminster Congregational Church of Kansas City, Missouri, has followed for four years.

HOW to take care of the pulpit during the pastor's vacation is one of the perennial problems of Protestantism. Most churches follow one of four plans. The first is to close the church, which is a tacit confession that religion is not a very important matter after all. Curiously, the cooler the climate the more likely is this to be done. In Milwaukee most churches close; in the South they stay open. A second solution is to join with other congregations in union services. This saves the ecclesiastical face of a community, but encourages everybody to stay away. The greater the number of churches uniting the smaller the congregation. A third method is to engage whatever "supply" may be available, paying him a pittance to preach an old sermon to the empty pews. The fourth way out is to get a good preacher and pray that somebody will come to hear him.

Kansas City lies too much within the orbit of Southern traditions for her churches to either close or unite during the summer. Being anything but a summer resort, illustrious pulpiteers are not readily available. Even "supplies" are a bit scarce.

For the past four summers the Westminster Congregational Church has pursued a new policy during the pastor's vacation. Behind it has lain a shrewd knowledge of human nature. In the summer people want something different from what they have had during the other months of the year. A diluted edition of the wintertime services does not intrigue the public.

Possibly an extensive business experience suggested to the pastor of Westminster Church, G. Charles Gray, the use of lay preachers during the Sundays when he is on vacation. He introduced this innovation in 1930 and it proved so successful that it has been continued ever since. The list of the men who spoke and of the topics which they discussed which is attached to this article reveals both the

abundant number and the high quality of the laymen available for such a service. Usually the speakers have come from the membership of Westminster Church, but there has been no hesitancy about asking prominent citizens of other churches or of no church to participate. As summer approaches the men of the church become a bit curious to know whom the pastor is going to "pluck out" for the summer Sundays. The services are given a further lay cast by asking other laymen to preside.

The most obvious, although not the greatest, advantage of this arrangement is financial. Laymen do not expect remuneration for their pulpit appearances. It is not the honoraria but the opportunity which appeals to them. Last summer Westminster Church hit upon another means of economizing. By inviting in "guest soloists" from other churches and giving them publicity both in the newspapers and from the pulpit it eliminated all choir expense.

The fundamental argument for the use of lay supplies is that it helps to democratize the pulpit. One of the fundamental principles of Protestantism is the Universal Priesthood of all Believers — but we commonly let the minister do all of the preaching and most of the praying. There is need of more lay participation in the public services of the church.

A welcome note of spontaneity characterizes the layman in the pulpit. The people in the pews know that he is not there because that is his job, but as a bit of free-will service. The inference is that he speaks, not because he is expected to, but because he has something to say. The fact that the men who have stood in Westminster pulpit have been persons of importance in the life of the city has added weight to their words. For the laymen it should be said that without exception their addresses have been seriously and competently prepared.

The use of these lay speakers has made possible the discussion of a wide range of themes by men who were thoroughly competent to handle them. On such subjects as "Religion and Business," "Religion and the Press" and "The Crime Problem" the lay voice carries further than does the clerical. Here is an opportunity to present current themes in such a way that the most hardened conservative can hardly offer any objections.

From the point of view of newspaper publicity the plan is almost unrivaled. Each speaker is asked to supply the church office with a carefully prepared copy of what he intends to say on Friday afternoon. This is given to the newspapers on Saturday, and they have never once failed to carry a story on Monday.

The more the copy touches upon topics of current interest the more space it receives. When the crime problem was discussed in the summer of 1933 the *Kansas City Star* gave the story a whole column with headlines on the front page. On several occasions editorials have appeared later in the week commenting upon the address and identifying it with the church. The principle behind all this is simple. A prominent citizen in a prominent pulpit is always news, and anything which he says will receive the maximum of attention because of the circumstances surrounding



Westminster Congregational Church, Kansas City, Missouri

the saying. Attendance has been stimulated by this arrangement. It gives people a real reason for going to church in the summer time, for they get something which is not available at other seasons of the year. In addition, each speaker and each theme tends to attract its own constituency.

The following are the speakers and themes used during the past four summers:

1930

Religion and Health—Dr. Geo. H. Hoxie

Religion and Business—Dr. Howard A. Fitch

Religion and Community Ideals—Rees Turpin

Religion and Citizenship—Edgar C. Ellis, former member of Congress from Kansas City

Religion and the Church—Henry M. Beardsley, former mayor of Kansas City

1931

Religion and the Press—Charles V. Stansell, editorial writer on the Kansas City Star

Religion and Music—Charles F. Horner, director Horner School of Music

Religion and Art—John T. Harding, attorney and art connoisseur

Religion and Education—John L. Shouse, assistant superintendent, Kansas City Public Schools

Crime and Immigration—George D. Beardsley

1932

The Courts and Their Place of Leadership in Our Times—John I. Williamson, former judge of the supreme court of Missouri

The City and the Nation—Walter Mat-schech, director of Civic Research Institute.

The Nation and Disarmament—A. Ross Hill, former president of the University of Missouri

Agriculture and Economic Stability—W. A. Cochel, editor of the Weekly Kansas City Star

Industry and Economic Recovery—Howard A. Fitch, president of the Kansas City Structural Steel Company

1933

The Crime Problem—Ward C. Gifford, secretary of the Law Enforcement Association

Government and Economic Readjustments—Edgar C. Ellis, former member of Congress

Industrial Control versus Rugged Individualism—Howard A. Fitch, president of the Kansas City Structural Steel Company

Work—Clarence E. Shepard, architect

Municipal Affairs—V. E. Phillips, president of the Citizens League

The Problem of Public Welfare—Moulton Green, chairman of the 1933 Charity Campaign

1934 Rural Life Sunday Message

Prepared by Kenyon L. Butterfield

For The Committee on Town and Country

(Following is the Message issued by the Committee on Town and Country of the Home Missions Council and the Federal Council of the Churches of Christ in America. It is suggested that the Message be read from pulpits on Rural Life Sunday, May 6, 1934.)

IN these days of adversity we are learning the dependence of the city upon the country; the need of industry for the farm market; the futility of national recovery without agricultural recovery.

We are learning the interdependence of city and country, the need of the farmer for a market for his products, the challenge to the city for justice to agriculture.

We begin to see if even dimly the world-wide aspects of the rural question. Not only is the agricultural depression world-wide, but a world economic conference has declared that "beyond doubt agricultural questions lie at the very heart of the general problem of the world economic depression." "Rural reconstruction" is being thought and attempted the world around.

In view of the deep significance of the farmer's task and the farmer's plight, in our own country and in lands beyond the sea, what message has the Christian Church? What can she say to the beleaguered farmers? And to the people of towns and cities on behalf of farmers?

Let every pulpit in the countryside preach and pray, and let the people highly resolve to act, that there may be:

1. A fresh will that the economic depression shall not quench faith in the God of our fathers and our God; but, rather, awaken a new consciousness that "the earth is the Lord's and the fullness thereof."
2. A deepening of the personal religious life of each church member, a new appreciation of the essential religion of Jesus and of the meaning and power of his service, his trials, his sufferings, and his triumph over all that man could do unto him.
3. A renewed pride in the indispensable contributions which farmers make to the nation's welfare; a keen sense of the duty of farmers to treat their land as if it were indeed "the holy earth"; a deep insight into the possibilities of "culture from the cornlot."
4. A determination to work with fellow farmers for a full understanding of the problems involved in a cooperative crusade for economic arrangements that are just and fair to farmers.
5. A full use of the opportunity which the depression offers for bringing the church to recognized leadership in the countryside, doing away with unnecessary and costly competition, strengthening the educational work of the church, and in all ways giving the church new power in the rural community.

Let every pulpit in town and city preach and pray, and let the people resolve to act, that there may be

1. A keener appreciation of the importance of farmers in the national life.
2. A new willingness to help the farmers to secure economic and social justice.
3. The working out of better ways for cooperating with the country church, that in mutual companionship and service, the Church of God may point the way to an economic recovery that shall be fair to all classes, and that shall be a part of a social order in keeping with the teaching and spirit of the Master.

In all pulpits, rural and urban, let there be preaching, and prayer, and gifts, that shall result in the sending and the maintaining of increasing numbers of competent youth, properly prepared and deeply consecrated, to those lands where uncounted millions of the tillers of the soil, underprivileged in material need, walking often in darkness of mind and awed by constant fear, may be given the great message of our Gospel, the abiding friendliness and the unstinted service of great souls who know neither East nor West, color nor race, schooled nor illiterate, but seek through loyalty to Jesus the Master the common brotherhood of all mankind in a true Kingdom of God on earth.

The voice of our religion is not alone for the day of prosperity; peculiarly it is for the day of adversity. The great prophets of Israel, fighters for justice and pleaders for personal and civic righteousness, arose not in the golden age of David the conqueror and Solomon the spender, but in a time of defeat, and disillusion, and national exile. So in this time of our own depression, and question, and fear, let the prophets of God in all the churches lead their peoples to replenished hope, and mutual goodwill, and cooperative action. And peculiarly today, may message and petition be on behalf of the embattled farmers, in our own land and in all lands.

ORIGIN OF RURAL LIFE SUNDAY

Rural Life Sunday finds its roots in the Rogation Days, days set apart by the Christian Church for the purpose of offering special prayer to God for His blessing on the fruits of the soil.

Rural Life Sunday was launched at a meeting of the International Association of Agricultural Missions, held in January, 1929. At that meeting, a recommendation was adopted requesting the Home Missions Council, the Foreign Missions Conference and the Federal Council of the Churches of Christ in America to promote the observance of the Fifth Sunday after Easter each year as Rural Life Sunday. The organizations mentioned and many religious bodies have done much to further the observance of the day.

Personality Makes The Minister

By J. W. G. Ward, Oak Park, Illinois

In this interesting article Dr. Ward discusses the qualities which make for a pleasing and effective pastoral personality. Other things being even it is the personality which places the man at the top. Next month he will discuss "Hidden Resources."

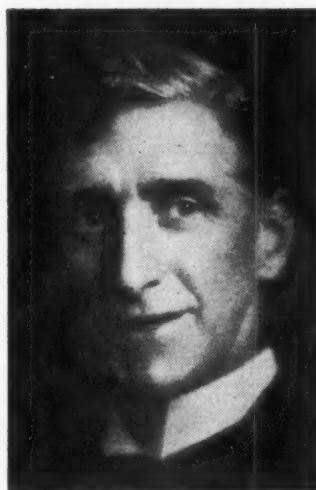
II

PERSONALITY

THERE is a subtle and almost indefinable something that often makes all the difference between ineffectiveness and effectiveness, between failure and success. What is it? For lack of a better term, we call it personality. Yet that does not help us much. We have affixed a label to the outside of the package without really knowing what the contents are. Yet we have some knowledge of the effects that personality can produce.

For example, a careful comparison between two public speeches will indicate what we mean. The first, considered from the standpoint of technique, ranks high. Its construction is logical and sound. It is built up, stone by stone, until the conclusion—the coping stone—is reached. Moreover, its materials, like the workmanship, are of the best. There is no meretricious ornamentation. The words are well-chosen and fitting, the phrases felicitous, musical, and rhythmic. Yet, in some strange way, it failed to move the audience. There was no magnetic appeal. No enthusiasm was stirred and no visible response was apparent on the faces of the people. The second address, delivered under exactly the same conditions except that, if anything, the audience was in a less impressionable mood due to the labored effort to which it had submitted, was a palpable hit. And still, judged critically, that address was not in the same class as the first. Its line of argument lacked clarity and directness. Some of the sentences were involved. There were two split infinitives, one mixed metaphor, and sundry prepositional endings. Blemishes in style all these undoubtedly were. And still, notwithstanding these defects, the speaker put it over. He won his audience to his side. He gained the verdict.

Why? Indubitably the answer lies in that one factor, personality. Where the first was by far the finer production, it lacked the light, warmth, and power to fuse the diverse elements of the



J. W. G. Ward

audience into one splendid whole. The classic instance of this will occur to every reader. At the dedication of the field of Gettysburg, it was felt that the highest honor should be paid to the men who had there been interred. Edward Everett, the foremost orator of his day, was secured to deliver the oration. Because he required more time to prepare his speech than the day originally fixed for the celebration allowed, he stipulated that the date be altered. He faced an expectant crowd that ran into thousands. Everything was in his favor. There were no other stated speakers to steal his thunder. The audience was afire with patriotic fervor. And Everett, making the most of his opportunity, spoke for over two hours. Yet not a single phrase of that oration struck a spark in the souls before him to kindle a flame that should burn for any time. Lincoln had been invited to add a few appropriate remarks. At eleven o'clock the previous night, he had attempted to jot down a few thoughts that would express the feelings of his own heart as well as of the hearts of the people. His address lasted less than ten minutes. It consisted of two hundred and fifty words. The effect was electrical. That speech has become immortal. It ranks with the noblest ut-

terances of the world's greatest statesmen, scholars, poets, and orators. And again we ask, why? Was it due to the fact that the prestige of the speaker invested it with importance? There have been other presidents whose speeches remained banal and ineffective despite their exalted position. Again we must look for the solution in that forcefulness of character, that conviction, courage, and confidence, that are the products of personality.

We reach this striking fact: it is not only what a man says, but also how he says it. It is not merely a certain facility of speech, a gift for coining phrases, the power of concrete description, but the man himself. The real self expresses itself in the tones of the voice, the play of the eyes, the light of the face. The entire personality is intended to be the vehicle of the truth. To secure that important end, it is of vital moment that the dormant forces of manly courage, virility, and intellectual and spiritual strength, be developed to the full.

On the face of it, that hardly needs saying. And yet, what kind of personality does many a man reveal? It is well within the truth to say that most of us are operating far below our maximum effectiveness. Let us set this phase of the matter clearly before us. In spite of the most resolute efforts at concealment, the real self emerges in the spoken word. For the sake of emphasis and clearness, permit us to repeat that, in tones, face, gesture, and deportment, personality is continually expressing itself. This is the case no matter how much we may try to camouflage ourselves.

The vain and egotistical type, with its air of infallibility and arrogant self-assurance, is happily practically extinct. Such a man builds for himself a barrier of repugnance, satiety, and nausea, that ultimately dooms him to an isolation of his own making. But there are others, painstaking, devout, and of solid worth, who are nullifying their best efforts by the obtrusion of something less than their best selves. For

let this be stated in the most definite terms. We are materially the same in public as in private. We are on Sunday what we are for the other six days. It is character that counts. Power is determined by the limits of personality.

Try as he will, the man who is continually smarting under a sense of injustice cannot disguise that fact in public. In his individual contacts with his people, as well as in the pulpit, his tendency to whine and complain, his desire for sympathy, born of self-pity, will come out. So will his vacillation, his inability to depend on his own judgment, his fear of committing himself to the course or cause which duty plainly demands. Let no such man hope ever to rise to the heights of prophetic power. The vision is not for him. He may tarry in the valley of lowly service, a hewer of wood and a drawer of water. But none will ever hear his voice summoning the soul to heroic enterprise and self-sacrifice. Nor will the man himself ever lead the way along the path of daring.

All that, however, is not meant to disparage. Our purpose is to face the facts in order that we may awaken desire and then point the way to better things. Burns may dolefully remind us that "Man was made to mourn." Someone would do us far greater service were he to convince us that "Man was made to mount."

We all have disabilities and limitations. Temperament and environment play a large part in the minister's life. Circumstances sometimes present almost insuperable obstacles to progress. But given the right attitude of mind, all these will provide a challenge to the real man. Instead of morbid introspection and foolish acquiescence in things as they are, suppose we were goaded into revolt? Instead of a mistaken submissiveness, which is often only a shameful surrender to the weaker side of our nature, suppose we took up again the abandoned fight against sloth, self-pity, and craven ineptitude? Instead of envying those who occupy the chief seats, who seem far more gifted than we, who have all the luck, suppose we set out to develop our God-given powers? It can be done.

The negative personality, which is cowed and ineffective, which continually harps on its drawbacks and difficulties, which recounts its failures and numbers the things it cannot do, must be displaced. Displacement comes by replacement. The negative is driven out by the positive. The first step is to forget. The old score of repeated failure is wiped out by a resolute act of the will. The sweet and often indulged tendency to get sorry for oneself is thrust aside as weak, childish, and contemptible in the servant of Christ. Then the second step can be taken. "Forgetting those things which are behind . . . I press toward the mark." Count up, if you can, the blessings that have been so freely bestowed. Set down, in writing, the things you can do—your strongest points, your proved ability in given directions. Then survey once more the divine resources at your command. Christ is made unto us wisdom, righteousness, sanctification and redemption. He came to impart abundant life to His friends. He revealed the secret of that life. It is drawn from and sustained by Him, exactly as that of the branch is dependent on the grape vine.

A Program For Mother's Day

THIS special program was presented in the First Presbyterian Church, Miami, Florida, William K. C. Thomson, Pastor, and proved to be very effective. It was previously announced that all who attended would be given a Mother's Day memento, which was an attractive, mimeographed leaflet which had on one side a poem for those who wear a white flower on Mother's Day, *The Watcher-Mother* by Margaret Widdemer, and, on the other side, Edgar Guest's *Mother's Day* for those whose mothers are still living.

SPECIAL MOTHER'S DAY SERVICE

Prelude

Hymn—"Day Is Dying in the West"

Scripture Reading

Anthem—"Songs My Mother Sang" (Lorenz)

Pastoral Prayer

It is the life which is life indeed—vigorous, robust, and fruitful.

Such a man makes much of Christ that Christ may make much of him. He will be strong, self-reliant, and magnetic, and yet humble-minded, devout, and sincere. He will be pious, not pompous; brotherly, not bombastic; courageous, not cringing. Backbone will take the place of the wishbone. His chief aim will be to reveal his Master and conceal himself. And magnifying Christ, he will likewise magnify his ministry and invest it with an appeal and authenticity that none will mistake.

The positive personality will emerge. Its power will thus be felt. Nor will it prove evanescent. Its fires will be constantly replenished by fellowship with Christ, the source of all abiding inspiration. But this man will also company with great souls to whom Christ was the supreme reality. He will hold converse with St. Paul, pondering his conquest of his circumstances and himself. He will listen to the heroic music of the poets, and pore over the pages of great literature. He will pray with Robert Louis Stevenson: "Give me to sleep, give me to wake, girded and shod, and bid me play the hero in the coming day."

Then ended with divine grace for the duties that lie to his hand, with a light in the eye and a great hope swelling in the heart, he will affirm, "I can do all things through Christ which strengtheneth me. I can! I can! I can!" Thus poise and power shall mark his way, and new achievements for his Lord shall crown his task for God and for humanity.

"SHOW ME A PERFECT CHURCH!"

"Show me a perfect church," one says swaggeringly now and then, "and I will join it." You will do nothing of the kind. What would you and I do in a perfect church? Such a church would not admit us, in the first place. Such a church would be a tremendous embarrassment to us, in the second place. Such a church would cease at once to be perfect as soon as we joined, in the

Message to White Flower Wearers—The Pastor

Contralto Solo—"Tell Mother I'll be There" (Fillmore)

Message to Colored Flower Wearers—The Pastor

Soprano Solo—"That Wonderful Mother of Mine" (Goodwin)

Offertory

Hymn—"I Would be True"

Consecration of Offering

Bass Solo—"Mother o' Mine" (Tours)

Dramatization

"When Mothers Meet"Crockett"

Scene—A roadside near Jerusalem

Time—Shortly after the crucifixion

Characters—Two mothers, Mary and Salome

Prayer and Benediction with Choir "Amen"

Postlude

*Reproduced on another page.

third place. I believe that the Church is the hope of the world, but even in the Church tares grow among the wheat.

Clovis G. Chappell in *Sermons From the Parables*; Cokesbury Press.

"MOTHER'S DUST RAG"

By William L. Stidger

It seems to me, as I look back
Into that far and lovely land
Of boyhood days, my mother held
A dust rag always in her hand.

She wiped the chairs and cleaned the
rugs

And polished every windowpane;
She washed the dishes and the jars;
And then she cleaned them all again.

She kept a spotless house and home.
She gave a living mother love.
I know just what she's doing now
In heavenly mansions far above.

When old Saint Peter let her in
And saw the smile upon her face,
I know it was a fairer land;
I'm sure it was a cleaner place.

I think Saint Peter must have known
My mother's ways and turned his face
And chuckled when he said to her,
"We'll have to tidy up this place!"

I know that mother laughed with joy
To find some task that she could do
And started in to dust the stars
And burnish up the skies of blue.

I think I hear my mother's voice:
I think I hear her laugh aloud
As old Saint Peter sends her out
To brighten up a crimson cloud.

I know how happy she would be
Each Monday morning there on high
If she could wash the angels' robes
And hang them on the stars to dry.

It is a curious dream to dream,
It is so strange a thing to say;
But that was always mother's joy,
And that was always mother's way.

When Mothers Meet A Play For Mother's Day

By Bert Crocker

This little drama appeared in the May, 1931, Church Management. Because of the large number of requests it is being reproduced herewith.

Scene—Roadside not far from Jerusalem.

Time—Soon after the Crucifixion.

Characters—Two peasant women.

(Salome is seated on bench, her head resting upon her arm on the back of the bench. Enter Mary.)

Mary: Are you ill?

Salome: Yes, at heart—I am burdened with sorrow.

Mary: Can I help you?

Salome: Only by listening to my story. It is a sad one—so sad indeed that I have not felt I could tell it to anyone. You are a mother? And you have had a son? Then, perhaps, you would understand the travail of my soul. (Slight pause for silent eloquence.) I lost my boy a few days ago—he hanged himself.

Mary: May Jehovah comfort you and give you strength as He has me. I, too, have recently lost my boy in death, but he has begun life again in a bigger, a newer way—don't you think your boy may have done likewise?

Salome: Would to God I could think so—but I am afraid his name will forever be one of reproach and shame.

Mary: Jehovah forbid! Jehovah forbid!

Salome: Only a mother who has known great sorrow could talk as you do. You must tell me about your boy after. He must have been good and kind—just as you are.

Mary: He was good—and kind. He was always happy when he had the opportunity to help others—particularly the weak and the unfortunate. But tell me more about your boy.

Salome: My boy! He was such a lovely baby—I called him Judas because all my hopes were centered upon him.

Mary: Your boy's name was Judas?

Salome: Yes. A beautiful name, is it not?

Mary: A very beautiful name! Tell me about him.

Salome: He was a very promising boy—my Judas—there was nothing really bad in him. But he was very impulsive—and intense in his likes and admirations. One day he happened to hear Jesus the Carpenter teaching in the pub-

lic square. He loved him immediately. I thought it was just another of his passing infatuations—he was always getting new friends and companions, was my Judas. But he insisted that this was different — this humble carpenter had gripped his very heart. He said he hoped a friendship like David's and Jonathan's might grow out of it. One night he came home and told me he was going on a trip with Jesus and a few of his followers. He was happier than I had ever seen him—just as an impulsive boy would be starting out on some great adventure. He was not always popular with the friends of Jesus—they couldn't understand him — but Jesus understood him. There are tears in your eyes—does my story make you sad, too?

Mary: Your story touches my heart and helps me to understand. May Jehovah's blessing rest upon you—and upon the soul of your boy Judas. Tell me more.

Salome: He went away with Jesus and he was very happy. He was sure that Jesus was the Christ and he was enthusiastic for the coming of the Messianic Kingdom. He wondered why Jesus waited to manifest his power. Once the people wanted to proclaim him as their king, but he said something about his kingdom not being of this world. My Judas could never quite understand that. He felt that Jesus was throwing his chances away — he was afraid that he would lose favor with the people. There was only one way—Jesus would have to be forced into a position from which he could not escape without manifesting his heavenly powers. Why do you sigh—did you ever see Jesus?

Mary: Yes,—I saw him as few have.

Salome: They went to Jerusalem for the Passover. The people in the temple were angry against the Carpenter Teacher. Judas felt that the time had come—Jesus must reveal himself as the Anointed One. One night while Jesus was in Gethsemane's Garden, Judas led his enemies to the place where they could lay hands on him. He was sure no real and permanent harm could come to Jesus—was he not God's Own Son? Could he not command the very angels of heaven to protect him? My Judas felt that the Great Kingdom was about to be ushered in — but they led Jesus away. Judas could not understand it. Why did not Jehovah destroy the soldiers of Caesar? He stood and watched—he saw the best friend he had ever had being led away "like a lamb to the slaughter." His head dropped in bitterest anguish. There was something in his hand—now he saw it for the first time—in his enthusiasm he had not noticed it before—it was a bag of money—thirty pieces of silver. He remembered—he had received it from the high priest—it was the price for Jesus—he had sold his Lord.

Mary: His Lord!

Salome: He ran back to the temple in an endeavor to undo the evil thing he had done, but to no avail—they only mocked him. He gave them back their money—he did not want that—he never really meant to sell his Master—the paltry sum he received proves that. If you knew my Judas as I knew him, you'd realize that he couldn't do such a thing. When he came home and told me what had happened, he looked years older—his face was haggard—not at all like my boy. He said he couldn't live without Jesus—could never stand the bitterness of all that had taken place. He had heard them talk of killing Jesus—and it was all his fault. Just before he went out he kissed me—strangely—but lovingly—he said he would try to atone. His life was all he had to call his own and he—

Mary: I forgive him.

Salome: You forgive him! Yes, and if only they knew, perhaps all the other women in the world would forgive him—but what about Jesus' mother? Do you think she could forgive him?

Mary: I AM THE MOTHER OF JESUS.



On Mother's Day

May, 13

MINISTERS' HOBBIES

A Stamp Collector

By Martin J. Hoepfner, Buffalo, New York

EVERY man is a collector of some kind. Since boyhood, my hobby has been centered in the collection of postage stamps. Approximately 15,000 stamps of every stamp issuing country in the world make up my collection. Recently I have been attracted by a sort of specialization of the stamps of our own beloved country. During the past thirty years he has seen fit every so often to issue special stamps commemorating various industrial and educational advancements. Then came the war period when we had nothing but stamps to commemorate the deeds of Revolutionary War Days. And now recently we have come to a new era.

President Roosevelt is an ardent collector. The first special stamp during his administration was a peace stamp. Now we are expecting the stamps to honor our mothers for Mother's Day. This stamp will probably be the most interesting ever published by the United

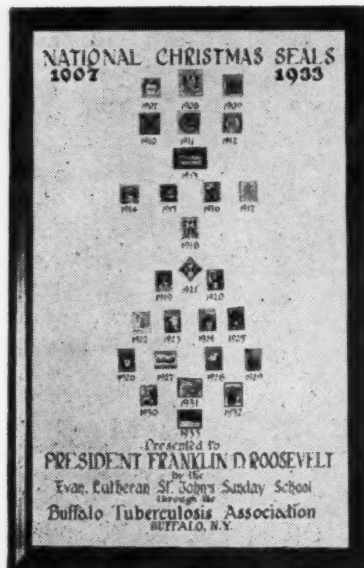
States and those who know, predict that it will be the most popular stamp ever printed.

Another most interesting side-line in my collection is a group of the Tuberculosis Health Seals

printed since 1907 at Christmas time to raise funds for the stamping out of that most dreaded of all diseases. Our Sunday School sent a complete set of these seals to our beloved President Roosevelt last Christmas.

But over and above all the fascination of stamp collecting, my interest goes to an effort of promoting among our boys and girls of today an ardor for this great hobby. Junior Stamp clubs the world over have been organized, and not only are geography, history and modern science fur-

thered by such an interest on the part of our Juniors, but they are given something to do which will keep them from the streets, from dangerous amusements and from things which may detract from their purity of heart. Believe it or not, the picture of Jesus has even appeared on some stamps of Italy.



Sunday School of Evangelical Lutheran St. John's Church, Buffalo, sent this Stamp Collection to President Roosevelt

CENTURY OF PROGRESS CARILLON BRINGS CONTRACT

Some years ago, when the Century of Progress buildings were still in the blue print stage, the celebrated South African organist, John Connell, visited Chicago on a concert tour. He was keenly interested in the plans of all the buildings, but particularly those of the Hall of Science. Noting that this structure was to have a Carillon Tower, and being an authority on Chimes, he traveled to the plant of J. C. Deagan, Inc., in Chicago, and there heard the Carillon which, during the Exposition season, rings forth daily from the Hall of Science.

As a result of that visit, the Deagan

company is now building for shipment to Pretoria, South Africa, the largest set of tubular Tower Chimes ever constructed. The Carillon is to be an important part of the magnificent new Pretoria City Hall; and if you are in an envying mood, you might begin to envy the member of the Deagan erecting department who will make a 7,000 mile trip to be sure that the Carillon is properly installed.

Included in the shipment will be a Westminster Chiming Device and an Automatic Player which starts the Chimes at any desired hour, plays a program of any predetermined length and then shuts off the mechanism, all automatically.

THE TOLERANCE CODE

From the pen of P. H. Callahan, distinguished Catholic layman of Louisville, Kentucky, comes this fine gem of writing. Colonel Callahan calls it *The Tolerance Code*.

Tolerance does not mean that I believe that your religion is as good as mine, that it does not matter what a person believes; tolerance does not mean that I or you must surrender a single tenet what we hold as true, that we must whittle down our respective beliefs and convictions, reduce them to a common denominator, make them a colorless, tasteless, unacceptable general concoction.

Tolerance means, in the first place, that I go on the assumption that you are sincere in your belief that your religion is the right one; it means that we will accord to each other the right to believe whatever we wish so long as our beliefs will not interfere with the commonly recognized decencies and generally accepted proprieties; it means that we, who are of different faiths, are more anxious to understand one another, than to refute one another; we are more desirous of appreciating one another's views and difficulties than we are of criticizing or condemning one another; it means that when we judge one another we shall judge with the greatest consideration and charity; it means that under given circumstances we will agree to disagree in the matter of religious beliefs, but that we are resolved not to make life miserable for one another, we are resolved not to put up barriers between us, we are not going to deprive one another of civic or social rights or privileges, just because we happen to entertain different ideas in regard to the supreme maker of us all.

Tolerance means more than all that: It means that we are going to have a high regard for one another's intentions, that we will not question one another's sincerity of purpose, that we will respect one another for being true to our convictions, that we will be anxious to cooperate with one another in all efforts that will make for civic, economic or social betterment.

WHY THE CHURCH?

A complacent, conventional, self-centered church is a contradiction. The church is not placed in the world to defend itself, to save itself, to build a wall about itself, to safeguard its own interest. The church, like the Christian, is in the world to lose itself and in losing itself it saves its soul. Some years ago a prize was given for the best poster in a campaign of church advertising. This prize poster was displayed on large billboards along city streets and on country highways. It represented Christ pointing the people to a cathedral-like church. That is a tragic misconception. It is not Christ who points to the church, it is the church that points to Christ. The church that is true to the cross learns to live adventurously, even dangerously, and only as it does so will it enter into life.

Hugh T. Kerr in *The Christian Mission in America*; Friendship Press.

The Weekly Pastoral News Letter

By Ralph Stoody, Portland Maine

IT is ten-to-one that you have recently been in a huddle with the Finance Committee to search out new places to "pare-down-the-budget". If, when it came to the "printing" item, your officials were reluctant to sacrifice the dignity of the printed weekly church calendar, this compromise, which rather lets you eat your cake and have it, too, may be a helpful suggestion.

While doubtless the tasteful calendars may be an ill-afforded luxury, they serve so useful a purpose both in guiding the stranger through the service and in being the only tangible thing the attendant can carry home, that we hesitate to resort to shoddy typewriter-duplications.

In a church where the architecture is first-rate, the service carefully planned, the music worthy and well-rendered and the sermons our humble best, we shrink from second-rate printing helps. We feel that the content and format of the church calendar has something to do with the impression carried away from our church, and we shrink from having it misrepresent our ideals.

However, there is the budget and the shrinking income. Our solution, now for more than a year, has been to reduce the cost of the printed calendar by eliminating almost completely week-to-week changes in the type composition and supplementing the bulletin with a "Weekly Pastoral News Letter". While this does not make the maximum saving, it is a compromise that preserves the calendar, though it does descend to a dead level of sameness for the every-Sunday folks.

Under the heading, "Appointments for Next Week", there is on our calendar a standing notice reading thus:

A *Weekly News Letter* is issued containing the schedule of organization meetings and special events. It supplements this Calendar with the information you should have concerning next week at the Church. If you do not have a copy an Usher will supply you. Announcements for this *News Letter* should be telephoned, etc.

This pastoral news letter is written in an informal, friendly, personal way, and is, of course, mimeographed, carrying a stylus-written signature. Sometimes the announcements are embodied in the letter, sometimes as a kind of postscript, and again the letter is "boxed-off", and the events, day by day, are in column in the wide margin. There is plenty of opportunity for variation in style here.

The psychological effect of being

handed a letter from the "Minister's Study", along with the calendar, is vastly different than in receiving a duplicator sheet of announcements. People expect a letter to be mimeographed when it is going to several hundred members. Incidentally this form gives the minister an opportunity to write a word of commendation, make reference to the current interests of the church or to do a bit of exhortation that might not seem exactly appropriate on the formal calendar.

Mimeograph paper bought in ream lots from wholesale houses may be ordered out to the exact size of the open calendar sheet, or just half that size, so that the appearance is neat and the per sheet cost is kept down far below the usual letter size as purchased from stationers.

In addition to a greeting and general church information, our printed calendar carries the full order of service with the portions for congregational response. All that is changed from week to week is the date line, the anthem and the hymns. My sermon themes I mention in the news letter, although for the forehanded type of minister, the subjects

could be included in the changes. By having the date lines and the anthems set up far in advance in the form of linotype slugs it is only a moment's work for the printer to remove one and replace it with the fresh slug in the form. We have more than a hundred hymns with their numbers and first few words set-up in linotype. The printer picks my selections out of the galley, replaces them with the ones from the form and the change is made. By printing up several thousand of pages one and four where there is no change, and by making up four or five inner pages in one effort, making only the changes necessary, the printer saves a vast amount of time in make-up and make-ready.

This has cut the cost of our calendars approximately in half. The extra expense of mimeographing the news letters, if the paper is purchased advantageously, is trifling. Incidentally the practice makes possible eliminating the necessity of a part of the other circular letters that otherwise would be needed.

A Moment's Unrest

How can I answer then
The why and where and when,
I meet at every turn?
For work men now do yearn.
Here in this world of sin,
Work helps the soul to win
Eternal truths and joys
The idle are but toys
For devils big and small.
For work men pray—that's all.

G. Rehnstrom.

Evening Services Popular Here

By George C. Conrad, Norwalk, Ohio

READERS of *Church Management* will probably be interested in the Norwalk solution of the evening service. In response to a challenge presented by his minister a layman, in one of the churches, resolved to get one thousand people out to the evening services. The idea developed into a community movement involving four churches, two of which had abandoned evening services. The average total of the evening congregation of the other two was about seventy.

Laymen suggested that if the ministers would be responsible for putting on the services they would take care of getting the crowds. This was well done. The ministers employed no tricks or stunts of any kind. Each Sunday evening there was a straight forward sermon with all of the rest of the items which make up a worship service. The choir music was limited to an anthem and offertory. The services rotated among the churches. The minister of the entertaining church preached the sermon. The evening offering went to the same church. The congregations averaged around seven hundred. Each attendant was inspired by the presence of so many people at the worship serv-

ices. The laymen used telephones and personal calls to get the crowds out.

As I write this the 1934 series of union meetings is being promoted. This year there is an additional church which did not have a pastor last year. There are now five churches cooperating. It has been necessary to divide into two groups and hold two simultaneous services each Sunday evening. The worshipers may make their own choice of meetings. This enables each church, whether large or small, to have one of these Sunday evening meetings. The entertaining church is responsible for the entire worship program. The pastor conducts the service just as he would for his own people.

Many have commented upon the splendid spirit of fellowship. It also gives them an opportunity to observe the manner in which the different churches conduct their services. Other communities have enquired, "How do you do it?" In reply our only answer is, "The laymen." The Sunday evening services are the "talk of the town." Attending church on Sunday evening is the popular thing. This year these union services are being held only during January, February and March.

Using Communion Cards

THE communion card, now used by so many churches, had its origin in the communion token of the Scottish church. It was given to those who were considered eligible to participate and was the "ticket" which gave them admission to the service. John Calvin used a similar token in the church at Geneva. Today the purpose and intent has been largely reversed. The communion cards are used to encourage attendance at a service at which no one is barred.

These various cards do produce attendance. One church which has found them effective is Dales Memorial Presbyterian Church of Philadelphia, Pennsylvania, Herbert Braun, minister.

The members of the congregation are divided among the elders giving each elder a responsibility list. About ten days before each communion season the elder is given one of the cards to be taken personally to the home of each member on his list, with the greetings of the church and an urgent invitation to be at the Lord's Table. These cards are a record of attendance, a reminder of covenant vows, and a definite challenge to each communicant. They are marked and brought to the service. After that, those returned are sorted and given back to the respective elders who call again on those who were absent, collect the cards, and write the excuse beside the date.

In this connection an interesting experience took place over a year ago. One of the men told the elder that he could not possibly attend because he had to

fix his car that Sunday. The elder did not leave the card but wrote "can't come—must repair car" as the excuse. The mechanically inclined gentleman was surprised to find his weak alibi glaring at him convincingly three months later and for the rest of the year. But he learned his lesson. He has not missed a communion since.

There are many advantages in this method. It is a valuable help in encouraging elders to visit, the increased attendance improves the spirit at the communion, it assures each member of at least four calls a year from the church officials, and it helps greatly in the gathering of valuable pastoral information.

A NEW SHEPHERD PSALM

Dedicated to Those Who Fly in Planes

The Lord is my pilot, I shall not want;
He maketh me to rise up to the heavens
He leadeth me through clouds of star
dust

He restoreth my soul
He leadeth me in paths of wonderment
For his name's sake.

Yea, though I fly through the dangerous
and sickening air pockets,
I will fear no evil, for thou art with me,
Thy stars and thy moon, they comfort
me.

Thou openest lovely vistas before me
In the presence of the angels
Thou fillest my heart with delight
My cup runneth over.

Surely goodness and mercy
Shall follow me all the days of my life,
And I shall dwell in the clouds forever.
Amen.

—Robert Cashman.

FALL COMMUNION SEASON

October 8, 1933.

Dear Mr. _____

These are the cards which I am asking the Session to distribute as in former years. The Communion season is the most sacred and gripping of all the special times of the year. Much depends upon the numbers present and the spiritual atmosphere. In turn these depend largely upon you personally.

I am therefore asking each elder to help to make this one of our finest Communion by doing the following things:

1. Make a list of your responsibility list as indicated in this pack of cards.
2. Sign your name and address on each card before it is left in the home.
3. BE FAITHFUL to your commission of delivering these cards personally as far as possible. Much depends upon this personal contact.

- a. leave the Communion card.
- b. leave the offering envelopes.
- c. urge them strongly to attend Communion.
- d. urge attendance at Preparatory Service—Friday, Oct. 6. Dr. Lytle R. Free, preacher.
- e. whenever the Spirit leads you, take time for a few moments of prayer.

4. Report promptly any matters requiring pastoral attention.

5. Follow Up. This list is your permanent responsibility. Check up on their attendance regularly.

I shall deeply appreciate your cooperation. May the Lord bless you in this valuable service. It is an opportunity for you to be a great blessing.

Very cordially,

HERBERT BRAUN.

Dales Memorial Church

United Presbyterian

69th and Cedar Park Aves.
at Haines St.

Rev. Herbert Braun, Minister

Name


Address

"This Do In Remembrance Of Me"

THIS CARD IS A PERMANENT COMMUNION RECORD

—Please Do Not Lose—

FALL COMMUNION, OCT.....193	<input type="checkbox"/>
WINTER COMMUNION, JAN.....193	<input type="checkbox"/>
SPRING COMMUNION, APR.....193	<input type="checkbox"/>
SUMMER COMMUNION, JUNE...193	<input type="checkbox"/>

 If present, mark X and place on offering plate on Communion Sabbath
If absent, please note reason for absence and return to undersigned

This card is a personal invitation to you to attend the Communion Services and all the Services of the Church as regularly as possible.

..... Visitor

..... Address

The Pastor and Session Ask Your Earnest Co-operation

THE LAND WHERE HATE SHOULD DIE

This is the land where hate should die—
No feuds of faith, no spleen of race,
No darkly brooding fear should try
Beneath our flag to find a place.
Lo! every people here has sent
Its sons to answer freedom's call;
Their lifeblood is the strong cement
That builds and binds the nation's wall.

This is the land where hate should die—
Though dear to me my faith and shrine
I serve my country well when I
Respect beliefs that are not mine.
He little loves his land who'd cast
Upon his neighbor's word a doubt,
Or cite the wrongs of ages past
From present rights to bar him out.

This is the land where hate should die—
This is the land where strife should cease
Where foul, suspicious fear should fly
Before our flag of light and peace.
Then let us purge from poisoned thought
That service to the state we give,
And so be worthy as we ought
Of this great land in which we live!

—Dennis A. McCarthy.



THE NORTHFIELD PULPIT

In this department, each month, will appear inspirational addresses, sermons and Bible expositions from the Northfield Conferences



The Shepherding Of Souls

By L. M. Zimmerman

Dr. Zimmerman, Pastor Emeritus, of Christ Lutheran Church, Baltimore, Maryland, has put in this paper a life time of experience. Every reader should profit from the counsel which is offered.

JUST as a battery of cameramen will get a different angle on the same object, and as no two of their pictures will be exactly alike, so one person's view of the ministry will differ from that of another. I trust I shall succeed in giving you at least a new angle on certain matters pertaining to the ministry.

Even as the farmer and the carpenter, before starting to work in the morning, sharpen their tools, the minister should in the morning spend ample time at the Throne of Grace. There, in prayer and waiting upon God, he will renew his strength and sharpen the spiritual tools of his mental faculties, all of which are prayerfully and urgently needed in meeting with the daily cares of the church and the many problems of life.

In saying this, should I frequently use the personal *I* it is because my experience has been my teacher. The things I have lived through, the sermons I have delivered, the sick at whose bedside I have prayed, have all become part of me and made me to understand much that I otherwise could never have known.

Christ Lutheran Church

A success not simply temporary was granted to this method of work by our Blessed Lord. It takes more than mere popularity to last. Flowers soon wither and fade away. When I resigned after thirty-eight years of uninterrupted service there was a sinking fund of \$25,000 and more than \$10,000 in the various treasuries of the church which I served. All bills were paid, and the church was in the best of repairs. Thanks to God, my labors endure. My church did not fall to pieces when I resigned. Not a family left it. And as evidence the

foundations were well laid, and the superstructure well built, today, seven years later, the work goes uninterruptedly on. As in emphasis of all this, I was told only at the time of preparing this paper that, long ago when the Board of Home Missions had first considered the prospect of establishing a church, they were so little impressed with its chances for success that they reluctantly concluded launching such a project was probably hopeless, since it had been undertaken before and had met with failure. Yet within one year from the day the work was begun the congregation declared itself self-supporting.

To explain the *how* of this success which came to Christ Lutheran Church of Baltimore—which church I had the honor of founding, and the privilege of serving thirty-eight years—is my present task. It is also my task to point out to you a few short-cuts to results in the great work ahead of you.

Having neither church building nor members, house to house canvasses among the unchurched were made, the people were met, the cause was presented tactfully, and before leaving them the "good-news" article was sold (if it could possibly be sold). After a two weeks' canvass, during which time many door-bells were rung, the first of such services was held.

It was a cold, snowy Sunday morning in December. Indians had given an entertainment in the hall the night before—an entertainment which must have been a jolly affair, for on the back wall had been placed a large canvas picturing an Indian brave in the act of scalping a white man. The door was fastened, and, having no key, we broke the lock

and entered only to find the place was full of rubbish and with no fire in the stove. We were obliged to clean the hall, to arrange the chairs, to make a fire, and to locate a substitute pulpit.

At the morning services 125 were present, while 115 attended in the evening and 96 others came to Sunday School. The total attendance for the first year was 22,983, or an average of 206 per service. To accomplish this, it was necessary to wear out soles in order to save souls. Unchurched people are not sitting around on curbstones and water-plugs waiting for the starting of a new church. Pastoral visits for the year totalled nearly 4,000—and those were days when walking had not yet become a lost art. With few exceptions these people were members of no church, but they became good Lutherans—faithful followers of Jesus in a church where God tabernacled among men in human hearts.

Preparing Sermons

There was no time for wading through ponderous tomes for sermon material. Of course, I read and studied my Bible; but I also studied the people—and *People* and *Bible* became largely my library during the early period of my work. I may add, however, that over the spread of years it was inevitable I should gradually acquire a sizeable library. Of course, no one will wish to underestimate the value of a growing, well-chosen library. Ministers should read and assimilate good books, but they should also endeavor to speak the language of their congregation, in order that the latter may understand, and that the sources of religious action may be thus invigorated. Remember, however, that to do this the minister must himself have a face-to-face knowledge of

the spiritual truths to be driven home. If he has had vivid inward and outward experiences he will have little difficulty in preparing and delivering God's message in living, breathing, palpitating words. Such words will then act as spiritual conductors, and—far from being mere barren signs of abstract notions—serve the purpose of transferring the religious zeal and fervor of one mind into the minds of others.

I had a partiality for that information which comes as the result of direct contact with the people. From this combined library—the *Bible* and the *People*—I gathered much of the material for my sermons and daily efforts. Even today I can find no better source. Such material was to me most helpful, practical, applicable, and so all-abundant, that there was no exhausting it. It was ever new, ever timely, ever soul-inspiring, ever close to the people themselves, and therefore quickly grasped by them and taken to heart. Being that with which they were most familiar and which affected their daily lives, the people hungered to hear these truths of life coupled with those of God. Sermons carry more conviction if given the expression of actual experience. To this, in part, I attribute the fact that for thirty-eight years I never had to preach to a woodpile. It takes more than university culture and words to set hearts on fire. A passion for souls helps to create in the minister that flaming personality which with the Gospel and the Cross are God's mighty weapons to save souls—to save for eternity, save for a contribution toward a healthier, happier and more Christian world.

And, I still believe that what is most needed today is not a fair-weather, "modernized" religion of mere pulpit brilliance and rational instruction—a sort of ethical society in a forum hall. We need more than ever before the old-time Christian religion, a kind of sacramental preaching in which we think of *God speaking*, rather than of men—a preaching of the word with greater emphasis, not only of the exalted days of the Christian year, but also of God, faith, sin, repentance, with Jesus Christ as the sole Head of the Church, and as the Shepherd and Bishop of the souls of men. After all, the simple story of the Cross, the story of the One born in a Manger, has done more for the saving of souls than all the philosophies of the ages.

Winning and Developing Christians

When one thinks of the utter failure of the world to satisfy the belongings of the soul and then, by way of contrast, beholds all which Christ has to offer for the healing of the nations, one naturally wonders why it is more people do not attend church services.

Surely there must be a reason!

It is because many Christians themselves are not by way of example offering that which non-church-goers expect, and which souls need if they are to be satisfied? Do our churches pray and practice, or do many of the parishioners merely listen to the sermons from the pulpit and take their standards of living from the movies? Is there a real spiritual regeneration, or simply a moral reformation?

Is there a spiritual atmosphere in the church such as to cause the worshipper to exclaim, with Jacob of old: "Surely the Lord is in this place—this is the gate to heaven."

Is there a brotherly attitude among the people of joyous Christian relationship such as to cause an expression of "Blest be the tie that binds our hearts in Christian love"? Is the message of the preacher a response to the plaintive cry: "Tell me more about Jesus"? Is it a message that inspires new visions of hope, of courage, of consecration? Does the sermon tactfully remove resentment and hatred? Enable the worshipper to carry off a spiritual victory? Does it ring with that passion for souls such as to cause the awakened penitent to say: "Thou persuadest me to be a Christian"? Is there a feeling of the real presence of God at the religious services such as to incite worshippers to become more Christ-like, more eager to worship God, to love and serve Him?

A church service conducted along some of these suggestive lines may be helpful in answering the question, How attract people to church services and make converts for Jesus?

Accordingly, in my eagerness to be evangelical I tried also to be evangelistic, fully realizing that Jesus came to seek and to save the lost. The work of winning souls should be individual rather than mass conversion, and should go on throughout the year. During Lent, especially, I would stress at the close of the sermon an appeal to the unsaved, asking them to decide for Christ then and there. And why not have that a part of the sermon? If it is something worth while, why delay? Why wait to think still longer over it?

I never believed in trying to make Christian discipleship appear too easy. Accordingly, I stressed the thought of service—self-denial and cross-bearing, showing the great satisfaction one secures in *personally* having a part in doing God's work; that, even though a death-bed repentance might be possible, nevertheless no self-respecting person would want to appear empty-handed before God at Judgment Day; that in reality the greatest and more lasting joys of life come from service in the Master's vineyard. Then, driving the truth home still more directly, I pleaded:

"Won't you decide *now* to give your heart to Jesus? Come into the church and be a personal witness for the Christ whom you confess! You will tell me *now* that you will come for religious instruction, *won't you?*"

After I had gotten their decision, I met with them and instructed them in Christian experience and doctrine. Assured of a transforming inner experience and of the sincerity of their faith in Christ as their Saviour, I received them into the church.

Ministerial Dignity

Be a man among men, but always a self-respecting man. Habits, dress, language and conduct should never be ordinary or below the usual. The Shepherd of Souls should be a **LEADER** to lift others from the ordinary and low levels to a *higher* level.

Never be haughty or vainly proud, yet always maintain a high standard of ministerial dignity and refinement such as will command respect from men, rather than exact it. Cleanliness, neatness and Godliness form a blessed trinity in ministerial dignity and are effective factors in the gathering of souls into the church.

In the pulpit, the minister should carefully guard against those more unfortunate mannerisms which often prove quite objectionable to worshippers in the pew.

Troublemakers

How would you deal with troublemakers? I had to deal with them in my very early ministry. They came into our church at a time when all within was peace, unity, and love. But that would never do; they needs must take drastic steps to remedy such a loving condition. They not only thought themselves qualified to fill all the positions of honor and trust in the church, but proceeded at once to have themselves elected to such honors. And more—they assailed the Church Council, and even began to give me orders, telling me how to conduct the church. In fact, in their judgment everybody was mistaken except themselves.

Realizing that a hornet when in good humor can almost break up a camp-meeting, and that a single Judas was instrumental in having Christ nailed to the Cross, I decided upon extermination before it was too late, for all my persuasive efforts to calm the brooding storm had failed. Accordingly, I went to each and said, without ceremony:

"Here are your letters of dismissal from Christ Lutheran Church of Baltimore. Go your way in peace, but never again enter that church. Join another church, and God bless you."

Of course this was taking the figurative bull by the horns; but something had to be done, otherwise they might

have polluted the church and half its congregation.

With the passing of those dissenters, the yawning chasm of discord which they had sought to create was overnight practically made a mere dream. As it were, the white-winged messenger from God sounded thereafter a more tranquil note in his "Peace on earth, good will toward men."

But this drastic method must be the exception—the only-once, if possible, in a minister's experience.

One evening, many years ago, I was hurt by an ungracious—at least, I thought it was an ungracious—remark of one of my parishioners. To my discomfort it took hold of me as nothing of its kind had ever done before. I worried until late that night, then sought to refresh myself in peaceful slumber. But the more I thought of that remark, and of how hard and conscientiously I had worked on that day, the less I could sleep and the more incensed I became. It really seemed that I was no longer appreciated. I even felt like giving up the work.

Finally, I figured that the devil himself was tempting me. So, flinging up the covers and leaping from my bed, I exclaimed—you may laugh, and I'll agree with you—but I did say:

"You d-i-r-t-y devil! GET-away and leave me alone!"

Then I fell down on my knees and prayed to Almighty God for strength further to resist that high priest of temptation. There, in communion with God, troubles vanished, the spirit was stilled and a great calm came over me. Rising with a strength the world knows not of, I retired and soon was sound asleep. Later on, when I saw the man I thought had wilfully wronged me, we both met as friends. The fact of the matter was, he really meant no harm in saying what he did.

Isn't it thus possible for the Shepherd of Souls to misunderstand his charges, just as it is possible for them to misunderstand him? Of course it is!

(To be concluded next month)

WHO ARE THE FOREIGNERS?

Not long ago a young woman wrote a clever play in which two young women (white and conventionally Christian) exasperatingly and with an air of superiority expressed the wish that "all foreigners be deported from the United States bag and baggage!" Whereupon a baggage man appeared and took their rugs, telephone, radio, stationery, much furniture, books, and music because all of these things were made or invented by foreigners. At this point a group of American Indians entered and reminded the two young women that they also were foreigners and should leave the country! We forget that all of our American life is made up of many races and colors. Our population is foreign, and America is a melting pot.

Northfield, 1934

By A. P. Fitt

IF D. L. Moody was distinguished by one characteristic more than another, based upon his simple and whole-hearted confidence in the Gospel, it was energy and initiative, expressed no less in individual soul-winning than in mass uplift. He believed in the church as the visible home and power-house of Christianity, and all his evangelistic efforts had for their primary object the building up of bigger and better churches. There are churches today some of whose oldest members joined after his campaigns of fifty or even sixty years ago.

The quality of a church is expressed by the character of its members. The more consecrated and zealous the membership, the more influential and attractive will be the church in all its spiritual and social activities. It was D. L. Moody's concern to tone up fellow Christians in Bible knowledge and personal consecration and sacrificial service that led him to convene the first Northfield Conference in 1881. He felt the need of Christian fellowship and united prayer himself. He loved to sit at the feet of men who could unfold the riches of the Bible. And so the Northfield conferences got their start, and gathered momentum as years went by. Surely the need is as great today as ever!

Five conferences are on the Northfield summer program of 1934, catering to special classes. First comes a conference for girls of preparatory and finishing school age, June 25 to July 3. Next a women's missionary conference, July 6-14, whose delegates are mostly the leaders in the missionary societies in the churches. They study in advance the united textbooks of the ensuing winter as well as methods of missionary education for all ages from primary up. Forms, and addresses by returned missionaries and nationals from foreign fields, are other features. Dean Thomas W. Graham of Oberlin Graduate School of Theology, fresh from a trip around the world, will conduct a Bible hour daily. Other speakers include Dr. Milton S. Stauffer, professor of missions in Drew Theological Seminary, and Dr. F. Ernest Johnson of Teachers College, Columbia University.

A Religious Education Conference will hold its 31st session July 17-28. This is in fact a standard training school which awards diplomas upon the completion of prescribed courses spread over two or three years. Its immediate aim is to improve and expand the technique of church school teachers and other workers, while also fostering their spir-

itual ideals by Bible study and devotional meetings.

The General Conference which follows, August 1-12, is the direct successor of the parent conference. It is perhaps the most influential of all the Northfield gatherings. Ministers and Christian workers of all kinds attend in numbers, as there are special courses for ministers, and addresses by successful leaders of outstanding Christian enterprises in town and country, at home and abroad. The ordinary Christian person enjoys and profits by the Bible courses and addresses. This year the leaders will include Adam W. Burnet of Scotland; James Black of Edinburgh; W. Douglas Mackenzie of Hartford; Charles E. Jefferson, Robert E. Speer, Paul E. Scherer, and George A. Buttrick, of New York. John R. Mott and Paul D. Moody will be presiding officers. Added to all the platform work is a genuine Christian fellowship and unity among the people who attend, also smaller meetings for special purposes. It is proposed to emphasize laymen's work in and through the church by prominent speakers and forums over the closing weekend, August 10-12.

The closing conference of the coming season will be conducted by the Massachusetts Christian Endeavor Union, August 13-20. Last year 542 young people of both sexes registered for eight days of Bible study, and training in church ways of working, and devotional loyalty. Like all the other conferences, the delegates return to their home churches with larger vision and greater zeal and wider experience.

Northfield is one of the beauty spots of New England, with wonderful traditions. The conference programs occupy the forenoons by classes and united sessions, and the evenings by gatherings on Round Top and in the Auditorium or Sage Chapel, but afternoons are left free for rest and recreation. Hence, numbers of visitors come to Northfield during their vacation, finding rich opportunities for all kinds of outdoor sports and diversion in an atmosphere of purposeful Christian education and inspiration.

Yes, thousand moods a day
Enough for me, I say.—
The thousand clouds on high,
In slowly passing by
Cast thousand shadows
On wide, wide meadows,
On plains and lakes and seas,
On roses, thistles, trees.—
Yes, thousand moods a day
Enough for me, I say.

G. Rehnstrom.

Psalm 145

Dr. James Moffatt, Union Theological Seminary, New York

I WANT to begin with a personal reminiscence. After leaving college and settling in a tiny country church in Scotland I went back one day to visit my old friend and teacher, Dr. A. B. Bruce. We owe to Dr. Bruce a debt above all debts. He taught the New Testament, and in a frank, fresh way which was considered radical in those days, he made us see Jesus. We discovered that Jesus was a real being, not a problem of theology, but an actual living person who had been on earth.

In the University of Glasgow, where we had our academic course, we studied philosophy under Dr. Edward Caird, and in his classroom one found one had a mind, or at least the chance of a mind. Caird did for us the priceless service of wakening our mental life. I hark back to that humble unromantic class in Glasgow and remember that there I first felt I had a mind, first knew what knowledge might mean.

I went on to Dr. Bruce and he carried on the good work and applied that living mind to Jesus as the great hope for our thoughts in religion. Dr. Bruce asked me what I had been preaching about to my congregation. Like most ministers in Scotland I used to give courses of lectures, and on Sundays and week night services one would give courses. But Dr. Bruce said, "What are you preaching most about, what books are you taking the most from?" I said I did not know. He told me to go home and find out. I went back and to my amazement I found I was working all my spare time in the New Testament criticism inspired by Dr. Bruce. I found three-fifths of my sermons and prayer meeting addresses were from the Book of Psalms. I had no idea I had been turning so often to the Psalms. When I told Dr. Bruce he replied brutally: "Oh, yes, that is quite understandable. The gospels are history, the epistles are arguments, but the psalms are a cry, and a cry is always real." You see Dr. Bruce's point. I understand how a young minister is most eager for reality.

Psalms Are Hymns of Religion

The psalms are hymns of religion. Like all hymn books it contains pieces of different ages and different temperaments, the controlling idea being the idea of God as the determining quality of the psalter that makes it so sublime and lifts it to a level to which there is no paral-

lel in Greek or Latin, or even in Babylonian literature.

First I want to deepen your interest in the psalms by an intelligent study. The psalms are like Shakespeare's plays in this, that people get into a way of admiring them without taking much trouble to understand them, or even to read them. There is much to lend intelligent study of the psalter and I would like to suggest for the ministers, cherish some of the psalms. The other suggestion I have in mind is to make the psalms more profitable for our own devotional life, and God knows that requires to be enriched. Some of the things in the psalms, of course, we cannot echo, but I should say eight-tenths of this book's contents of aspirations and desires we share, and if we do not share we ought to share.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God." That may be above the level of an ordinary congregation or too high even for ourselves in certain moods, just as are some of our great hymns. But even to dwell upon these aspirations is to revive the fundamental thirst and longing of the soul.

Books are not satisfactory; at least I have always found it so. It seems to me there is nothing equal to letting the psalms fall upon one's ears till at last a verse stalks into meaning which it is sure to do in the end. I would like that to happen perhaps once or twice in these studies. While the tempo in which the old psalms are written passes away, the psalter becomes a sanctuary for the Christian soul. In its pages we can meet God, hear God speaking to us, because while it is true to say the psalms are a cry, it is more true to say they are a cry and the answer to a cry, the response of the human soul to the God whom we know in the law and the prophets. The worshipping community that sang the psalms was a community that had learned the law and heard the prophets, and the psalter gives their devotional reaction to it.

I take the 145th psalm, more for its spirit than for its form. Like all good literature it puts us into good heart about life even when it is low, but they are not low in this psalm. It streams from the soul of the Hebrew community with long centuries of experience behind it, and sums up the belief in God's care and goodness. And yet the paradox is this natural cry of adoration and trust

is expressed in an artificial form of poetry. This is the last of the psalms we call the acrostic psalms.

There are nine alphabetic psalms. Every line and stanza begins with a successive letter of the Hebrew alphabet. It is not easy to write acrostic verse where the first letter of every line is fixed for reading ABCD. It was used by the Hebrews for the purpose of catechism. It helped the memory. It is an elementary form of praise, and the remarkable thing is this, man makes nature his servant instead of allowing himself to be mastered by it, and luckily for us we do not notice the acrostic. It is only visible in the original Hebrew.

It begins and ends with the praise of the Lord. "I will extol thee, my God, O king; and I will bless thy name for ever and ever." And the end is: "My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever." And that supplies its title; it is called a psalm of praise. It is the only psalm with that title. The praise of God is the dominant note. In the Talmud we read that any Jew who repeats this psalm three times a day may be sure he is a child of the world to come. It is belief in the undying kingdom of God, although I think it is quite likely this threefold repetition of the psalm may be due to the fact that one of the verses especially was used often as grace before meals: "The eyes of all wait upon thee; and thou givest them their meat in due season."

It is full of praise. There is not a single petition in the psalm, not a single thing asked of God. It is God who is giving it, God adored for his open hand and open heart; the man is absorbed in the reverent and great recognition of God. He begins by praising God himself, and he is not content and at the end he calls upon all creation to join him in this rapture.

In the 17th century, a pretty rough time in England, one of the devout mystics of the English church started a most interesting community. It was Michael Farrar in Huntingdonshire. Farrar proposed and practiced a house of worship so that in that stormy century when men were flying upon one another's throat in the name of religion there was one place where the voice of praise literally never was silent, and for years it was a rule that a musical or cathedral service was going on at every hour of

the night and day in the chapel. And the traveller, at whatever hour he arrived, summer or winter, could knock at the gate and hear the praise of God. It was Farrar's idea of helping the religious mood that there should be a volume of melody rising from this chapel night and day, and that the passerby who was alive to the controversy of England might at least find one place where there was no controversy but adoration.

That is the tempo in this psalm. "I will extol thee, my God, O king." That is the way the psalm opens. Who is this I? "I will extol thee, my God, O king." Is it an individual or is it a man speaking in the name of the community? That is a common problem in the psalms, who is the speaker? Sometimes we are quite sure it is an individual, sometimes we feel the speaker or singer is voicing more than a personal experience.

Contrast the Psalms With the Prophets

You observe the difference between the psalms and prophets. The prophet is equal to follow or to assert that he has the mind of the Lord. "Thus saith the Lord," says the prophet, and he utters his oracle conscious that the Lord's spirit is speaking through him, that another speaks not only to him but through him. And the psalmist's words are always his own or those of his group. Wherever you find the word "I" in the book of Psalms in this connection it only covers the human soul, but the question is whether the human soul is the individual or someone representing the community. Here I think a psalmist is voicing the community faith, but probably is blending his personal experience with the common faith of his group as is of course often done.

One of the best illustrations from literature is Lord Tennyson's *In Memoriam*, which was written out of the personal sorrow over the death of his friend. But when you read it he is voicing not only his own personal grief, but the wider thoughts stirred in the human soul because of course the deeper one goes into life and thought the closer you come to the general heart; and so as Tennyson himself explained, the "I" in *In Memoriam* is not always the author speaking of himself, it is the voice of the human race speaking through him.

It is so in the psalms. We sometimes fail to see the difference between the different I's; the I of the individual and the I of the community, and unless we bear the community in mind we are apt to make misjudgment about the psalms.

We must remember often it is the community that is speaking—the whole nation. Our individualism, our personal religion likes to use the direct singular language of the psalm, and there is no harm in that, in fact, it is good, but we must remember the absence of passages upon brotherly love is only apparent because under this "I" of a psalm there throbs the common consciousness of people who are united in a bond of faith and love. That is why they are called the saints. At any rate, let us remember the religion of a psalter is personal religion, never individual religion.

The psalter, like the Old Testament, knows nothing about a religion that moves an individual to worship apart from the worship of others. Thus a book of common prayer and praise means common to all the people of God. What has made the psalms a religious classic is that idea of a God that is no mere idea, and the absorption of the

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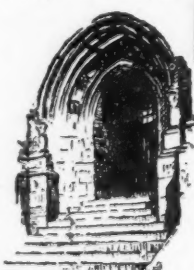
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human soul of love and loyalty to him. The characteristic of this psalm is the characteristic of the whole book—praise.

Purpose and Habit of Praise

First of all you have the purpose and habit of praise. "I will extol thee, my God, O King; and I will bless thy name for ever and ever." That is to say, for the rest of my life, because the thought of immortality was practically absent from the whole background. "Every day will I bless thee; and I will praise thy name for ever and ever." When a Hebrew wanted to speak about God's character he spoke about God's name. "Name" means far less to us than to the Orientals because in those days a name was supposed to be intensely significant. The name brought out the nature of the person addressed. In fact, we might say, name is just nature in the book of Psalms. God's name is God's nature, he is King, Lord, Father, and he is thus named.

"I will bless thy name, I will praise thy name." You cannot praise the absent. You cannot praise the tendency to righteousness. Hebrew faith in the psalter praises a God who had a character and whose character is known. "I will extol thee, my God, O King," and we extol God as king when we own his rule and adore him from our hearts and say, "Our Father, who art in heaven, hallowed be thy name, thy kingdom come."

Before speaking of the kingdom of God let us notice how the singer proceeds. "All day long will I bless thee." This is a morning hymn, and in a spirit of praise he promises to continue the day as begun. "Great is the Lord and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. They will speak (our translation is, I will speak) of the glorious honor of thy majesty, and of thy wondrous works." Here is a man praising God, but he is in a long line of adoring grateful worshippers, and he sees this praise of God echoing from generation to generation. He is convinced that this is vital; he could not conceive of men being dumb towards God.

Righteousness is in our association of English today rather an external and somewhat severe word. It means faithfulness, it is not austere, it is the loyalty of God to his purpose. "They will sing of thy faithfulness." And he recalls of course here the great and classical definition of that in the book of Exodus which all Jews love to recall. It is the Hebrew saying in his own way, God is love, the Lord is gracious, long-suffering, and abundant in goodness and truth, so the psalmist says, and of great mercy. The Lord, in fact, is a king of love.

"The Lord is good to all; and his tender mercies are over all his works." Good to all means good to all who look to him (as the Greek version supplies) and that means all the faithful. What are the works of God? We are apt to think this means his whole providential care. That is a very beautiful thought, but what is really meant is the works of God are the men and women God has made in his likeness. Forget not the works of thy hand, and that is the point here.

"And his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless

thee." And again saints is a word which requires reinterpretation. It simply means loyal ones, faithful followers. We have no English equivalent for the meaning of the Hebrew term. What is meant is thy favored ones who are faithful to thee, what is meant is God's favor and man's resulting faithfulness; and that is in the Old Testament the saint.

As the psalmist would say, speaking to a modern congregation, here is the great reason for missions: "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." The one reason for missions is that there is something to say about God, something people have said not only to themselves, but to outsiders about what God has done and what he is doing.

"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." There is a very remarkable fact about this verse. In Damascus, the great Mohammedan mosque has got above the south entrance an inscription, "The kingdom of Christ is an everlasting kingdom and thy dominion endureth for all generations." It had been put up by Christians for the entrance, and the Moslems allowed it to stand.

The Kingship of God

That leads us to think about what is meant by this kingship of God. It is a kingship of love, but what the Old Testament means is the rule of God which is being realized in and through his people, those who belong and are the nucleus and the germ of God's rule over the world. Other psalms speak about the king of Israel, but for this psalm the only king is God. The old kingship passed from Israel. The thought of God now is as a king who commands loyalty of his true people, and their loyalty is meant to represent and attract the loyalty of the outside world, and so God's kingdom is to come.

Israel means "God reigns" and it is held by a number of modern scholars that Moses chose this title and stamped it upon the nation to begin with to remind the nation its name was equivalent to its loyalty of embodying the royal will of God and what the law involved. We can see a life of religion and moral health vitally related so that the true character of God could be seen in Israel's malady, and his kingship revealed in clean living and high morality would extend his reputation and win sway over the doubtful hearts of outside people. That in outline is the sort of thing meant

by the kingdom of God here. It is one of the dominant thoughts of the psalm which returns, of course, in the new interpretation in the New Testament not far away from the Old Testament.

Now you come to the last mood of the psalm, verse 14 to the end. The last part is familiar, a carrying out of the thought of God's kingdom of love. "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." And as you carefully read the psalm you observe "all" occurs twelve times in the last eight verses.

"The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." In verse 15, "The eyes of all wait upon thee," is the assurance in God's royal household there is no starving. Of course, it is a favorite conception that it is his spiritual eyes, and is applied practically to live. I suppose that is a reason why the psalm is used in the service of the Greek church when a church is consecrated. When the altar is consecrated by the bishop the 145th psalm is always sung, for you see, God's profession for his people is a profession of spiritual communion. It is also very aptly used for grace before meals. It might be useful to preach a sermon some day on the grace before and after meals. Does anyone in America ever use it? In households in Scotland it is one of these rare habits that has grown extremely formal which might be revived with profit, and you will find it rich and useful to instruct your congregation upon the duty and difficulty of saying grace. This psalm is often used. The thought of the gratefulness to God extended to the actual definite gift of food.

"The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Sincerely. Insincerely is the invocation of God which is engrossed, or out of line with the worship. At the close the writer says, "God will fulfill the desire of them that fear him; he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever." Observe, "My mouth shall speak the praise of the Lord, and let all people in the whole world bless his sacred name for ever and ever." Don't wait for others to begin. You give them a lead. "My mouth shall speak the praise of the Lord; and

(Now turn to page 402)



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Reminiscences Of C. H. Spurgeon

1934 brings the centenary of the birth of Charles Haddon Spurgeon, one of history's greatest preachers. The following illustrations give an insight into his personality.

VEGETARIAN FROM NECESSITY

SPURGEON suffered terribly from gout. His hands were so puffy that, when shaking hands with him, one's fingers sank into his flesh. He was generous in spirit, and so hospitable that the impression prevails that he was a great trencherman—but for this I believe there is no foundation.

He adopted vegetarianism; at what date I do not know, but it must have been some time before 1877, for in that year he told us he had diminished eight inches in girth! How long he continued this I do not know, but it must have been until after 1885.

In those days a wedding breakfast was a solid meal, not sandwiches and jellies. When he had married my brother to the daughter of Mrs. Passmore, she provided him with a plate of vegetables. I overheard her saying she hoped he would like it. I was not surprised at his reply: "It does not awaken much enthusiasm."—*Thomas Greenwood.*

WIFE IS THE NECK OF THE FAMILY

I was present when he married my wife's sister to Rev. C. A. Davis. He adjured her to minister to her husband. "The church does not engage you, and your first duty is to attend to the wants of your family." He continued: "The husband is the head of the house, but the wife is the neck, which can turn the head in whatever direction it pleases."—*Thomas Greenwood.*

A LITTLE SERVICE TO SPURGEON

After a vivid description of the crowds assembling at the Metropolitan Tabernacle, on the first Sunday morning of his residence in London, Mr. Hiley told how, lost in contemplation of the assembling multitudes, he felt another hand resting on his own, and looking up saw Spurgeon himself. He recalled that Spurgeon had the rare gift of being able to remember every member of his vast congregation.

"Is that your best coat?" Spurgeon asked him one day when they met in the corridor.

"Yes, sir," answered the student.

Spurgeon pondered a moment, and then made a suggestion: "I wonder if you would render me a little service."

Hiley replied: "I'd walk my feet off for you."

But Spurgeon said, "I don't want you to do that. You'll want your feet later on."

The service he required was the delivery of a letter at a certain tailor's shop. Hiley was to wait a reply. For reply the tailor measured him for a new suit of clothes and an overcoat and sent him away with a box hat!—*The Christian World.*

SPURGEON'S IMPACT UPON ENGLAND

Think of Spurgeon's impact upon London—upon England! There was the Pas-

tors' College, which trained and sent out 845 men during the founder's lifetime. These had baptized over a quarter of a million persons. It should also be remembered that he was a great builder of new churches. Every year he added four hundred to the membership of the Metropolitan Tabernacle, and when he died at the age of fifty-nine, its total membership was 5,500. Rev. John Hillman, who is in his ninetieth year, and who is the only living person who was present at the Tabernacle when Spurgeon had received the cheque for £20,000 from Mrs. Hillyard, which enabled him to start the Stockwell Orphanage, proposed the vote of thanks to Mr. Hiley. A later speaker recalled the occasion when a local preacher visiting the Tabernacle had a chat with Spurgeon after the service. "You know," he said, "I've preached many of your sermons—after improving them here and there." Spurgeon delightedly replied, "That's right, my friend, go on preaching them, and go on improving them."—*Christian World.*

AN EARTHEN VESSEL

Once, while attending a prayer meeting at the Tabernacle, London, a few years ago, I heard a minister tell of the time when Mr. Spurgeon and Sir William Olney were walking together in a garden. Sir William was commenting favorably on Spurgeon's work when Mr. Spurgeon responded something like this: "I do not understand it. The Master has other greater vessels—some of gold and some of silver"—and, stooping to pick up a pot of water and pour some of it on a part of the garden, continued, "Yet He has seen fit to use this earthen vessel—perhaps because I am near at hand."—*Will H. Houghton.*

SHORT PRAYERS

He firmly believed there was no sin unconquerable, but his prayers witness that he did not feel what was often described in "Holiness" conventions. I believe he never attended a convention, even that held at Keswick. I cannot remember that he ever ended a prayer with such an expression as "This we ask with the forgiveness of our sins," as though that had almost slipped the memory. Confession was put into the forefront. He never spent long seasons in prayer. He frankly confessed he could not do it. "And why should I? I go to the bank with a check, and as soon as it is cashed I leave. I do not stop to chat with the cashier."—*Thomas Greenwood.*

THE WESLEYANS ARE WORSE

There were some quaint people at Waterbeach. He told us of Peter Brown, who used to meet him at the station when he went to take the anniversary services. On one occasion Mr. Brown was very depressed. The preaching was

poor, the congregation was small, the school was shrinking, and so on. But then he brightened up a little, and said, "Thank God, the Wesleyans are worse."—*Thomas S. Greenwood.*

SPURGEON'S HUMILITY

He bubbled over with humor, and felt there was in it nothing out of harmony with a devout feeling. He would joke and pray, and joke again. To him religion was a happy, glad thing, which enabled him to enjoy the blessings of God, both spiritual and material. But he restrained himself in the pulpit. Indeed, preaching was to him a thing of overwhelming responsibility. Once he said he distinctly saw the Saviour standing beside him while he was preaching.

At one time he wore a white tie, but I am told that, seeing one of Hitchcock and Williams's servers wearing one he felt he was unworthy to be ranked with so important a class of men, so he discarded it. He was careful to say that he did not pledge himself to a black one. But his reason lay deeper than that. In the pulpit ministers were accustomed to maintain the greatest propriety; everything was conventional. I know of one Baptist minister who wore black gloves in the pulpit. There may have been many more. That kind of thing Spurgeon hated. He would rather that a man should preach in shirt sleeves. He had a message of life and death. His great purpose was to make men realize God, to stand in his presence, to seek his grace. He urged that we should make appeals in the most unexpected places. He was wonderfully successful. What used to be called "the arrow of conviction" pierced the most unlikely, and brought them to the feet of the Saviour.—*Thomas Greenwood.*

CHURCH VOTES FOR DOCTRINAL SERMONS

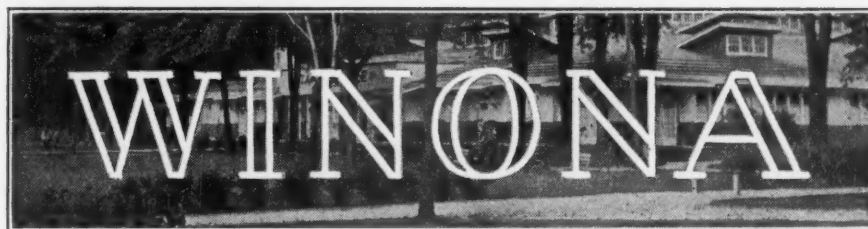
Edward A. Dowey, minister of the Dunmore Presbyterian Church, Dunmore, Pennsylvania, recently permitted his people to vote on proposed sermon topics. The list suggested and the votes given the first ten are shown below. You will note that the doctrinal sermons led in the first ten as checked.

Doctrinal

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What about Angels?	78
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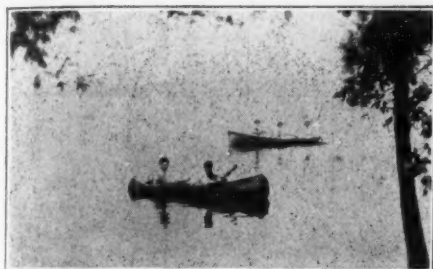
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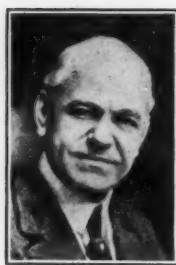
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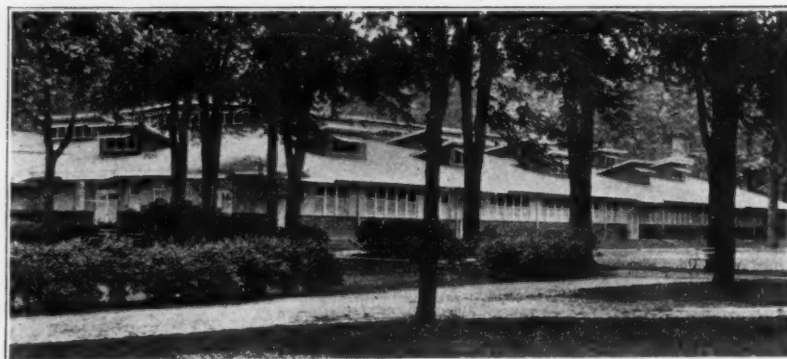
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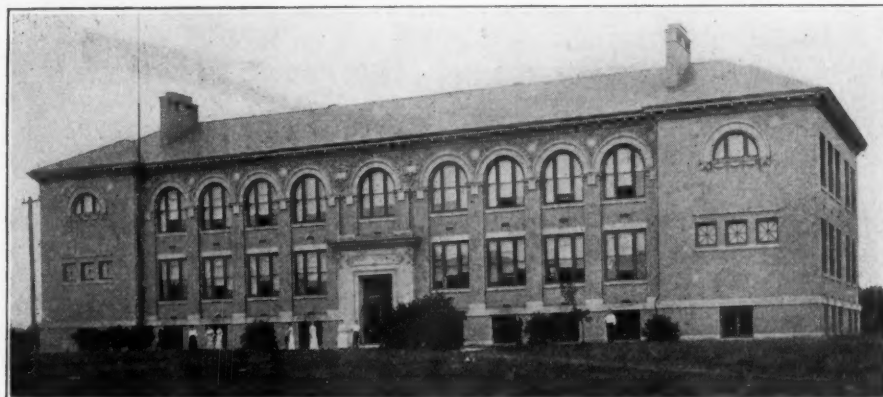
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BOOK BROADCASTINGS

What the Writers have to Offer

The New World

The New Church and the New Germany, by Charles S. Macfarland. The Macmillan Company. 209 pages. \$2.25.

Dr. Macfarland spent October and November of 1932 in Germany. He had unusual advantages as an observer. Because of his former contacts both as a student and as a representative of America's churches he was able to gain access to leaders of Germany. As a result he held conferences with sixty state and church leaders, including Chancellor Hitler. The picture he brings in this book is ample cause for alarm on the part of religious leaders.

Under the inspiration of Hitler the attempt is on to socialize the church of Germany. The philosophy that the Church is the servant of the State is being carried to the logical conclusion. The German Christian Movement which includes those who feel that the Church must support the State seems to have the larger following. The recent resistance of Karl Barth and others has given an impetus to the New Reformation Movement which challenged the State idea.

Chancellor Hitler is Roman Catholic. But he seems to have failed in his attempt to grasp the Psychology of Catholicism as well as Protestantism. As a result the Catholic Church, taking heart with the New Reformation resistance, is seeking to make its own historical position more clear.

In the Evangelical Church, itself, the most dangerous illustration is seen in the ruling which prohibits non-Aryan ministers from pastoring churches or holding executive positions. One of the most puzzling things in the book is the defense of this position on the part of various ministers favoring the New Germany Movement. They agree that the Bible injunction is clear. There is to be neither Jew nor Gentile. But they insist that circumstances alter cases. In this instance it is wise to bar non-Aryans. It is this particular feature which seems to have stirred the Christians of the world.

This reviewer understands that since publication of the book a law has been enacted which will permit present pastors, regardless of race, to hold their positions, but prohibits admission of Jews into the seminaries. Another recent act is the transferring of the religious youth organization to the State to be known as the Hitler Youth.

The Church in America has a lot of things to worry about but its problems are as nothing compared with these of the Germany churches. Sympathy, patience and brotherhood are necessary to truly grasp the situation. W. H. L.

Facing Our Day, by William Chalmers Covert. The Abingdon Press. 183 pages. \$1.50.

The moods and trends of our day find an understanding and constructive interpreter in Dr. Covert. Inclusive-

ly he examines the influence of the schools and all agencies for the instruction and uplift of the people. He has wise words on the meaning of education, and the task of spiritual education. The perils and effects of the machine age, and the challenge of the individual's increased hours of leisure are treated with similar command of the facts. Dr. Covert sees beyond our current preoccupations and beneath our current delusions. His statements are those of a man who has first discovered what our modern world is like, and then set himself constructively to advise concerning its protection and improvement.

Again, he correctly interprets the interests of our times in showing the influence of books, newspapers, and the new enthusiasm for religious cults, the new psychology and other studies, faith healing, the new interest in music, and underneath all a genuine hunger for the spirit and for eternal truth.

Dr. Covert criticizes without being a Jeremiah; he praises without empty flattery; and he interprets without any ill-considered prematurity of expression.

Here are some of the great trends of today, and these chapters should offer admirable material for addresses and for discussion groups. They leave the methods and the decisions to the individual, but they point the way to a better world. R. R. M.

Babel Visited—A Churchman in Soviet Russia, by J. G. Lockhart (The Janitor). Morehouse Publishing Co. 128 pages. \$1.25.

The author is an English churchman who made a study of the Soviet system while visiting Russia. The book is an expansion and revision of a series of articles which formerly appeared in *Church Times*. There are six illustrations of Soviet propaganda and pictures of the condition of the Russian Church. It gives an excellent account of conditions in Russia.

Russian life is so intimately connected that it is almost impossible to isolate the political, economical, religious or social life. This makes the method of approach difficult. One usually draws his conclusions from what he has seen. This has its disadvantages. Difficulties met are (1) personal; one has certain prejudices. (2) Government provides their visitors with guides. (3) There is the possibility of two people getting different impressions and still be mistaken. The shortage of food is the most serious feature of the present situation. The choice is between bankruptcy and famine, with the prospect of a narrow escape from either or both. This shortage has been rendered more acute by the lack of rolling-stock. Russian activities are in charge of the young people. There are gradations and distinctions to be found among the people. There are two classes in Russia, the laborer and the brain-worker. The latter is the better treated. Equality among the

laborers has been found impracticable, so a system of piecework was introduced. Communism is a system of state capitalism. The five year plan did not live up to its hopes because (1) everything was done hurriedly, (2) quarters were cramped, (3) human turnover too great, etc. The new aristocracy is one of rank. Qualifications are necessary to join the party. Their propaganda seeks to standardize their whole thought, life and attitude. The oppressed and overtaxed church is being closed. Many of their buildings are torn down and used for other purposes. The cult of Lenin is the religion of many. Their social ideals are materialistic and for this present life only. The writer concludes that (1) Bolshevism is changing, (2) their essentials will have to be met, (3) their cost of achievement must be estimated. We must face the menace and reconstruct a new relation between religion and our present social and economic problems. H. D. H.

The Third American Revolution, by Benson Y. Landis. Association Press. 156 pages.

In the United States of today there is probably more darkening of counsel by words without knowledge than in any other period of our history. The issues with which the present administration is grappling come right home to every man, woman and child. None of us could ignore them if he would. We hear them discussed wherever people come together. And very frequently those who talk the loudest and longest know the least. Even the men and women who make an honest effort to get authentic data sometimes become lost in a welter of print. Consequently, this comparatively brief discussion of "The Third American Revolution" is a highly valuable production.

Mr. Landis gives illuminating information in regard to gold and inflation, industrial planning, regulation of banks, the farming problem and other vital issues. The book is unprejudiced, clear and authoritative. It is unfortunate that the publishers, in spite of the plethora of material printed on the jacket, give the reviewer no information whatever about the price of the volume, as it is a work which many should purchase. L. H. C.

Christian Thought

And the Life Everlasting, by John Ballie. Charles Scribner's Sons. 350 pages. \$2.50.

In this book Dr. Ballie, Roosevelt Professor of Systematic Theology, Union Theological Seminary, approaches the problem of eternal life along unconventional lines. He feels that "not only the nature of the desire men have for eternal life and the nature of their reasons for believing that their desire may be satisfied, but also the nature of the eternal life towards which their desire has been directed have been radically misrepresented."

A constructive treatment of
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Dr. Ballie accounts for the modern revolt against otherworldliness and meets this position in a section devoted to "The Proper Claims of Earth." Under "A Tale and Some Comments" he discusses the universality of belief in survival. Such belief, however, does not belong to the savage's religion but to his philosophy of things. Consequently it is never characterized by hope. This is also true of belief in survival in Greece and Israel. Indeed, he discovers on both a kind of retrogression instead of advance. In both Greece and Israel survival is an existence scarcely worth the name. This is true because their belief came "not from the priests but from the psychologists."

In "The Sequel of the Tale" the author contends that the doctrine of eternal life is "no mere development of the former belief in survival but that there is something like a clean 'break.'" However, he does insist that there was an historical preparation for the Christian hope. He traces this in Greece and Rome, and India, and Persia, and Judea. The contention is supported that the new belief in immortality arose, not out of the old belief in survival, but out of a new kind of religious experience. In a word, it was the development of a new type of experience with God which made life worth continuing after death. Not until this came about did men regard survival with hope.

Dr. Ballie traces in detail the influence of the eighth century prophets in this connection. These men "planted in the peoples' hearts the seeds of a new conception out of which would one day arise the hope of a blessed immortality." The development of this germ is followed out in Jesus' teaching showing how the Christian belief in eternal life flows logically out of the conception of God which Jesus taught. Since God is our Father and our Friend it is illogical to believe either in corporate immortality or the Indian alternative, reabsorption. "It is in God alone that deathlessness resides."

The final chapter, "Strangers and Pilgrims," as the title suggests, is a warning that we must not give earthly things first place in our lives and against finding in the sphere of secular interests the final satisfaction of our souls. We are strangers and pilgrims here. Christians are citizens of two worlds. C. R. B.

Tracts for Difficult Times, by Edmund H. Oliver, Round Table Press. 212 pages. \$2.00.

The author is the principal of St. Andrew's College, Saskatoon, Canada. He was for two years moderator of The United Church of Canada and is generally recognized as one of the most distinguished men in Canadian church life.

This book contains twenty-three different tracts containing words of comfort, challenge and reconstruction. It is a review of the great crises of the Christian era, and is an attempt to state briefly and appreciatively the main contents of twenty-three different tracts appearing as the need arose in the history of the Christian Church. Each of the tracts is treated in the following manner. Each tract bears a suggestive title. A short outline is given of the principal events in each of the authors' lives. Then an outline of the tract is given with its contribution to the times in which it was written. This is followed by the truths or principles which are applicable to our present day problems and difficulties.

The author shows that the great classics of Christian literature from the writings of Hebrews and of Revelation, the Church Fathers, Reformers of the Middle Ages to the present-day world conferences of Stockholm, Lausanne and Jerusalem, were really tracts addressed to the critical hours and depressing situations—to times of peril, of idolatry, of social transition, of persecution and hardship. The wisdom of the leaders of the past is thus applied effectively and

strikingly to our present peculiar problems.

The outlook and approach to all the problems of the past and the present, as well as the future, is liberal. This book should be a stimulating source of courage to the present-day minister. H. D. H.

Discipleship, by Leslie D. Weatherhead. Abingdon Press. 152 pages. \$1.00.

Anyone seeking real help in the difficult business of living will find this book invaluable. The author deals with the question, "How I can find or deepen the experience of Christ which is offered in the New Testament and how can I pass it on?"

The author's own experience has been touched and deepened by the message of Christ as brought through the most recent phenomenal movement known as the Oxford Groups, but he does not deal with the movement itself, or its methods, but merely testifies to its tremendous influence in his own life.

As is always the case in the discovery, or re-discovery of any old truth, no one person or group of people have a monopoly upon it, and he feels that in the several group movements, such as the Cambridge Group, the A. E. G. M. (Anglican Evangelical Group Movement), as well as the Oxford Group, there is the beginning of a reawakening of spiritual interest such as was manifest previous to the Wesleyan revivals. He regards the Oxford Groups, to which he is particularly indebted, as a spearhead in this oncoming rediscovery of the lost Atlantis of spiritual experience.

The subject matter deals with the fundamental principles of the Groups: Sharing, Guidance, Quiet Time, Witness, Restitution, etc., and are given as he expressed them at a conference of young people in 1933. He deals incisively with the relationship which this new life, as brought by the exercise of the principles of the Groups, will have on the churches, and pleads, as also do many in his native England today, that the church embrace this movement and incorporate it into the fabric of the New Church which it may produce.

He hopes that the church will not make the mistake which the prelates did in connection with the Wesleyan movement. He suggests that a real fellowship can only come "at the feet of Christ," where the first Christian fellowship started, declaring: "When all the churches regard it as their first joyous duty to offer Christ to the world and change people's lives and leave them to their own creeds out of their own experience, we shall find a new unity, a new fellowship, a new power."

E. T. N.

The Rule of Faith, by W. P. Paterson. F. H. Revell Co. 467 pages. \$2.25.

The result of the life study and research of the Professor of Divinity in the University of Edinburgh is here given to American readers in a new and revised American edition based on the fourth English edition which appeared last year. Since Dr. Paterson delivered the Baird lectures in 1905 he has been making a constant study of the varying conceptions of the Rule of Faith and has now brought this work down to the twentieth century.

The book is divided into two sections (a) the Seat of Doctrine and (b) the Substance of Doctrine. These chapters are well authenticated by ten appendices ranging from Tertullian on Scripture and Tradition to Barclay's Propositions and the Theological Principles of

Schleiermacher. The work has also been very carefully indexed so as to prove a ready handbook on Christian Doctrine.

The author writes constantly from the Reformed or Presbyterian point of view and shows the unique contributions which this group of Christians have made. One of the most paradoxical he admits is the surprising combination of disruptive energy and constructive capacity. In spite of the fact that it is easier to be unreservedly conservative or growingly liberal the Reformed group has constantly tried to hold a mediating position balancing well between these two principles. He admits too that they have found it difficult to have new ideas, which call for serious consideration by the Churches, to be examined on the basis that some might prove true, some to be false and some to be a mixture of truth and error.

Very happily the author comes to the admission that "the more things are discussed the more will it be realized that the doctrines on which we are agreed are incomparably more important than those on which we differ, and there will also be a deepening sense of the value of the common inheritance—"

R. W. A.

Preachers and Preaching

Henry Codman Potter, by James Sheerin. Fleming H. Revell Company. 196 pages. \$2.00.

This book gives us an interesting story of the high lights in the life of the late bishop of New York. The boyhood background, training, education and early ministry of this high churchman are told in a pleasing manner. Important events in his life as rector of Grace Church, New York, are presented, and it is shown that he was one of the earliest American advocates of Christian social service.

The great social and political outlook and vision of the man are seen more clearly when he is elevated to his high office. Bishop Potter's manners, talents and abilities are discussed. We find that he was unusually tactful in dealing with theological and church differences. He often pigeon-holed differences.

His civic and public leadership and his championship of the laboring man stand out in high relief. The bishop helped in the formation of the Actors' Church Alliance, the Consumers' League and the Church Association for the Advancement of the Interests of Labor. Bishop Potter's steps toward a social Gospel and reforms are excellently traced by the author.

The subject matter and content of the bishop's cathedrals and pastoral letters are surveyed in a charming manner. The city of New York's appreciation of his works are told in a very interesting way. The most influential citizens recognized his broad Christian outlook of helpfulness in all activities for human betterment.

The bishop's last years, death and tributes to his great practical Christian life are given due importance. The last chapter summarizes his life as a modern metropolitan showing that as the ancient metropolitan was a bishop who had acquired power sometimes greater than that of the secular ruler, so had Bishop Potter obtained power and influence in our largest city by the strength of his Christian character.

His life story may be read with interest and profit by any Christian worker.

H. D. H.

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~ SPRING READING INDEX ~

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Christ's Words from the Cross, by Samuel M. Shoemaker, Jr. Fleming H. Revell Company. 54 pages. 60c.

The rector of Calvary Church in New York City and most prominent American figure with Dr. Frank Buchman in the Oxford Group Movement is already known to a wide circle of readers in previous volumes of sermons and stirring incidents of contemporary conversion. The seven meditations were delivered at the three-hour Passion Service on Good Friday, 1933, at the Church of which the author is rector. They breathe the spirit of true devotion to our Lord and form a worthy addition to the many writings which deal with Christ's supreme sacrifice. Ministers will value the suggestions to be found in these Good Friday addresses. F. F.

Men Wanted, by Bernard Iddings Bell. Harper & Brothers. 85 pages. \$1.00.

This is the sixteenth book in Harpers "Monthly Pulpit." Bernard Iddings Bell, preacher, theologian and educator, is one

of the leaders of Anglo-Catholicism in this country. He is as direct and forceful in his writing as in his speech and in his ten sermons he makes clear his point of view. Sometimes he seems to push his Anglo-Catholicism too far, as in his sermon on "The Religion of the Saints." But one can stand Dr. Bell's dogmatism and hard-hitting characterizations, for on most points he is so splendidly right. He is always stimulating, always suggesting themes for one to develop. All of the sermons have been preached from five to a dozen times in cathedrals, churches and college chapels in the United States and England. F. F.

Outline Addresses for the Three Hours Devotion, by Marcus Donovan. Morehouse Publishing Company. 98 pages. \$0.85.

This little volume of sixty-three Lenten and Easter season sermon outlines, is an admirable piece of work. One chapter presents outlines on the seven last words of Christ. Eight chapters are devoted to an application of the seven words, in outline, to practical and Christian duties. Another chapter contains outlines on "the seven words addressed to the cross." The book is well prepared and will be welcomed by pastors and others responsible for Lenten services. One cannot read an outline without setting his own mental machinery running. A. L. M.

Times Out of Joint, by Charles Lyons Seasholes. Judson Press. \$1.00.

This is the third volume in the series of Judson Press Sermons. Each author in the series is a Baptist clergyman. Mr. Seasholes is, at present, pastor of the First Baptist Church of Dayton, Ohio. He is comparatively a young man in years and service, but has made his name well known throughout denominational circles. These sermons are timely and evangelical. He deals with the every day problems of life—adjustment to duty and needs of the hour. He has considerable ability in dramatizing critical situations as they may arise in one's life. The sermons in the volume run along this line.

The reader will find seventeen fresh and inspiring sermons in the volume. The length varies with the subject. A reading of this book cannot but be helpful to preacher or Christian layman.

W. H. L.

Worship

Prayers for Services, compiled and edited by Morgan Phelps Noyes. Charles Scribner's Sons. 297 pages. \$2.50.

It always smacks of unrestraint to begin a review with the statement that "this is the best book of the kind in print," but for the purpose for which it was prepared—"a manual for leaders of worship"—the assertion may be confidently made concerning this book. I have on my shelf fifty volumes of prayers which I have accumulated through the years, many of which I value highly. I regale myself constantly with such masters of prayer as Hoyle, Newton, Orchard, Dawson, Peabody and Brent and such anthologies as Mary W. Tileston's "Prayers, Ancient and Modern," and S. F. Fox's "A Chain of Prayer across the Ages." If I could keep only one of the fifty, I should unhesitatingly choose this one of Mr. Noyes'. In

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selection and arrangement it best meets the need of one who is himself called upon to lead a worshiping congregation.

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Since his graduation from Union Seminary in 1920, Morgan Noyes has been successively pastor of the Presbyterian Church of Dobbs Ferry-on-Hudson, the First Presbyterian Church of Brooklyn and the Central Presbyterian Church of Montclair. During most of this time he has also been instructor in worship in Union Seminary, teaching embryonic ministers the high and delicate art of public prayer. In my own days at Union, Dr. Coffin used to tell us that no phrase was appropriate in a public prayer which would be incongruous in a lyric poem. Mr. Noyes' unerring taste enables him to meet this severe test.

A collection as this need not be a crutch for the lazy preacher to lean upon, enabling him to avoid the mental and spiritual self-discipline which the composition of prayers entails. It may be wings for his spirit, setting a standard for his own prayers, enriching his mind and lifting him out of what Mr. Noyes calls "the well-worn groove of thought and expression which are

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distressingly familiar to most bodies of worshippers." A minister once remarked to me, "My mind is never so fertile as when I am listening to another man talk." Even so many of us find the requisite stimulus, elevation and psychological release for making prayers of our own in a prayerful study of the orisons of others. F. H. F.

Various Topics

Robert E. Lee, the Christian, by William J. Johnstone. Abingdon Press. 301 pages. \$2.00.

That Robert E. Lee represents more than an ordinary biographic character, interesting though he be as a statesman, a general and a citizen, is the contention of the author of this, another analytical work on the religion of our famous men. Perhaps laying too much stress on family lineage, Johnstone paints this grand old man of the South as one whose Christian tendencies and sympathies extend far back into his ancestry.

Not only did Lee possess exemplary habits, moral virtue and a quality of life which was pure and undefiled, but he was also noted for his splendid spirit toward his fellow men, even his enemies, that could only be reflected by one who lived close to God and understood the implications of Christ's principles.

A case in point is shown in his reference to his adversaries, the Northern troops, as "our friends across the line." He is even known to have gone out of his way to administer words of comfort to dying men of the opposition as they lay fatally wounded on the fields of battle. His conduct in enemy territory in protecting growing fields of grain or refusing to harm the civilian population won for him the tribute of Grant, who when Lee's sword was offered him in defeat said, "No worthier man ever carried a sword."

Magnanimous in defeat as well as victory, this book gives a little insight into the thing which made this magnanimity possible. It was his prayer life and a consciousness of the guidance of a Higher Power than his own. F. N.

Adventures of the White Girl in Her Search for God, by Charles Herbert Maxwell. Morehouse Publishing Company. 30 pages. 75c.

The title makes the purpose plain. The booklet is the reply of a Christian believer to Bernard Shaw's "Adventures of the Black Girl in Her Search for God." It abounds in wit and clever, sarcastic thrusts at Shaw and such moderns as Aldous Huxley and H. G. Wells. The White Girl, carrying a "niblick," strolling along with Shaw, encounters, in successive chapters, Abraham about to offer up Isaac, the story of Job, our Lord himself, and then the cross and the empty tomb, finding in each a progressive disclosure of the Christian God. The author has given an effective reply to Shaw and provided an amusing bit of writing. F. F.

ILLUSTRATIVE DIAMONDS

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TRUE GREATNESS

Once there was a woman that had done a big washing and hung it on a line. The line broke and let it all down in the mud, but she didn't say a word, only did it all over again, and this time she spread it on the grass where it couldn't fall. But that night a dog with dirty feet ran over it. When she saw what was done she sat down and did not cry a bit. All she said was, "Ain't it queer that he didn't miss nothing?" That was true greatness, but it is only people who have done washing that know it.

Essay by a Little Girl, From the Calendar of St. George's Episcopal Church, New York City.

THE TOUCH OF SPRING

My contemplation of the springtime revelries has taught me much and hinted even more. I have learned that my quenchless longing for life is, all unconsciously, a secret, unutterable yearning after God; and how can you conceive of life apart from Him? The touch of spring has awakened new vitality in all my blood. When, therefore, I next find my soul sickening within me, I shall know what to do. I shall remember that the life *within* needs the stimulus of the life *without*. I shall bring my ebbing life into touch with Him who came into the world for no other purpose than that I should have life and have it more abundantly. And, as my body has often been revived by the magic of His springtime, I know that my spirit will pulsate with newness of life as she suns herself in the warmth and radiance of His presence.

F. W. Boreham in *The Three Half-Moons*; The Abingdon Press.

LEST WE FORGET

Lest we forget the lessons of the last war, Memorial day should be spent not in reviewing veterans, military reserve corps and the R.O.T.C. on parade, but rather in passing in review through our minds that grim parade of thirteen million dead civilians, twenty million wounded men, ten million refugees, five million war orphans and nine million widows. It has been estimated by conservative authorities that thirty million perished from the after effects of the World War. Costly as are the immediate results of war, the economic aftermath of war is more appalling. In the midst of the most pitiful poverty and intense suffering we have ever experienced, a world all but bankrupt in its extreme necessity must remember that the last war cost us \$315,000,000 per day. The world is being bled to death through its expenditures for past, present and future wars.

Ray Freeman Jenny in *The Christian Century Pulpit*; May, 1933; The Christian Century Press.



Paul F. Boller

A MOTHER'S PRAYER FOR THE MOTHERS OF HUMANITY

By Mrs. Edwin Cunningham

O thou great Creator of all that is, and is to be, thou great Loving Father of our spirits, help us as heads of families to become more consciously aware that we are instruments of thine; that the great powers and realities of the universe can be released and made known only through these human instruments.

Help us to realize more completely—and to teach our children—that all life is vanity except as it lends itself to magnifying and glorifying thy attributes—attributes which are infinite, immeasurable, eternal; attributes which determine the very laws of the universe.

Help us to become more consciously aware that as we give ourselves as family circles to the transmission of these eternal realities, we do indeed become pulsating units in eternity itself.

O thou great Eternal Wisdom, charge us with an irresistible yearning to function to the full capacity of our powers as mothers of the great human family.

Our task cannot be shifted.

Let us not fail.

Amen.

THE MONTH OF MAY

I recently attended the funeral service of a dear friend of mine. The day was almost ideal. The windows were open and the air was fragrant. In the chapel and out of it there were flowers. I found myself in the midst of a flower-garden, and it was easy to say: "O death, where is thy sting? O grave, where is thy victory?" Who could doubt the fact of the Resurrection in the month of May!

Charles E. Jefferson in *Nature Sermons*; Fleming H. Revell Company.

WHY DOES GOD FORGIVE?

Along at the very end of the season of 1908 the Giants were playing the Chicago Cubs. It was the last inning and the score was tied. Red Merkle was on First and one of his team-mates made a hit which should have advanced him and scored the man who was on Third. The man on Third ran in and scored. Red, an inexperienced player, thinking that the game was over beat it for the club-house. John Evers, of the Cubs, yelled for the ball which was thrown to Second and Merkle was out and the score did not count. (Obviously the man who made the hit could not reach First unless Red went to Second). Great confusion arose and the tie was not played out that day. Later, the Giants and Cubs were tied for the Pennant and the Merkle game had to be played over. It was an historic occasion. The Pennant depended on it. Crowds tore down the old fence. Mr. A. G. Spaulding, founder of the concern, couldn't even get into the ball park. The Cubs won the game, the pennant of 1908, and took part in the World's Series.

Merkle's error cost the Giants the game, and the pennant and the privilege of playing the Series. That meant at least \$1500 to each player even though they had lost the Series. It meant fame, etc., for the manager. What would we have done to Merkle in our righteous wrath at an inexcusable and costly error in baseball? John McGraw *forgave* him. He slapped him on the back and said, "I bet you won't do that again, Red!" and increased his salary.

WHY? we ask. Just because he was a good manager and he thought, not of punishment, but of redemption. He would not crush the spirit of a young ball player with so promising a future. He was *worth* encouraging. "Punishment" would have done little good. He helped McGraw win many pennants thereafter.

In all reverence, the Judge of all the earth is a Good Manager. He will not crush men—he wants to redeem them, and He believes that He can make a good team out of us.

He says, as Jesus said once to a sinner, "Neither do I condemn thee . . . Go and sin no more." "Don't do it again!"

—Walter David Knight.

REWARDS FOR MOTHERHOOD

Indeed, there are rewards for motherhood! Think of that Scotch boy, Robert Moffatt, trudging the highway with his mother years ago. He was going out into the world. At last his mother stopped because she could go no further. "Robert," she said, "promise me something!" "What?" asked the boy. "Promise me something!" said the mother again. The boy was thoroughly Scotch, as his mother. "You will have to tell me before I will promise." She said: "Robert, it is something you can easily



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do. Promise your mother?" He looked into her face and said: "Very well, mother. I will do anything you wish." She clasped her hands behind his head and pulled his face down close to hers, and said: "Robert, you are going out into a wicked world. Begin every day with God. Close every day with God." Then she kissed him. It was that kiss, says Moffatt, which made him a missionary.

G. Ray Jordan in *The Christian Century Pulpit*, May 1933; The Christian Century Press.

MOTHERS OF MEN

Benjamin West's mother understood his talent before any one else did. "Her kiss," said he years after, "made me a painter." Edison's mother saw and challenged his genius. Long afterward he said, "My mother was the making of me. She was so true, so sure of me. I felt I had some one to live for, some one I must not disappoint." Moody the great evangelist said of his quiet New England mother, "All I have ever accomplished in life, I owe to her." It was the same with President Garfield. When his little mother in Hiram, Ohio, modestly declined to go to Washington to see her son inaugurated, because she "would be out of place among all the great folks there," he wired back, "I'll not go without you." So they went together to the capital. She sat in the seat of honour on the platform. After his inaugural address and oath of office, the new president kissed his mother devotedly and said to those near him, "Gentlemen, all I have achieved and ever hope to achieve I owe to her."

George Walter Fiske in *Studies in Spiritual Energy*; Fleming H. Revell Company.

UNION THEOLOGICAL SEMINARY'S SUMMER SESSION

Announcement has also been made that the Fourteenth Annual Conference for Ministers and other Religious Workers will be held this year from July 10th to 20th; the summer session from July 10th to August 17th.

The faculty for the summer session includes Rev. Dr. Frederick W. Norwood, minister of the famous City Temple in London, England; Dean Luther A. Weigle and Dr. Halford E. Luccock of the Yale Divinity School; Rev. Dr. Ralph W. Sockman, minister of the Christ M. E. Church in New York; Rev. Dr. Harold C. Phillips, minister of the First Baptist Church in Cleveland; Kirby Page, editor of *The World Tomorrow*; Dr. Walter M. Horton, Professor of Systematic Theology at the Oberlin Graduate School of Theology; Dr. Edmund B. Chaffee, minister of the Labor Temple in New York; Dr. Lynn Harold Hough, Professor of Homiletics and Comprehensive Scholarship at Drew University; Rev. Morgan P. Noyes, minister of the Central Presbyterian Church in Montclair, N. J.; Leslie Blanchard, formerly Executive Secretary of the National Student Council of the Y. W. C. A., and Rev. C. Ivar Hellstrom, Minister of Religious Education at Riverside Church, New York. Those on the regular staff of the Seminary who will teach in the Session are Dr. Julius A. Bewer, Dr. A. Bruce Curry, Jr., Prof. Harrison S. Elliott, Dr. Daniel J. Fleming, Prof. Erdman Harris and Dr. Ernest F. Scott.

The general subjects available for study in the Summer Session are: Christian Ethics, Religious Education, Philosophy of Religion, Old Testament, New Testament and Practical Theology. In Religious Education, separate courses will be offered in "The Church's Educational Task"; "Work with Individuals and with Groups"; "Worship in Religious Education"; "The Church's Approach to Young People" and "Religion in Higher Education." Philosophy of Religion will comprise two courses—"Introduction to the Christian Faith" and "Science and Religion since Copernicus." There will be three courses in Practical Theology—"The Preparation and Criticism of Sermons"; "Problems and Work of the Ministry"; and "How to Teach the Bible."

The Conference for Ministers and other Religious Workers from July 10th to 20th will combine lecture courses, conferences, and fellowship in study and recreation. Mornings will be devoted to lecture and conference sessions; afternoons to recreation, organized trips and personal explorations about New York; and evenings to study, library reading and informal conferences with lecturers.

A special feature of this year's Conference will be a coaching course in effective speaking and the oral interpretation of the Bible under the direction of Mr. John Wesley Wetzel, Instructor in Vocal Science at the Seminary. Daily Chapel Service will be held. Observation Trips will be under the guidance of the Rev. Clarence Howell, Director of Reconciliation Trips. Reduced Railroad Fares are available for those planning to attend either the Summer Session or the Conference.

• MINISTERS' EXCHANGE •

VACATION plans are now shaping. This department offers an opportunity for a change of scenery in the summer without much investment of capital. The space for announcements is offered free to subscribers by *Church Management*. State your desires as briefly and clearly as possible. Be sure to give a mail address so that no clerical labor will fall on the offices of the magazine. We prefer that you offer an actual exchange. Offer the other fellow as much as you expect from him.

All notices received for this department on or before May 3rd will appear in the June issue of *Church Management*. Please advise us when an exchange has been arranged.

East Bloomfield, New York, twenty miles from Rochester, near the beautiful Finger Lake Region. Methodist minister will exchange pulpit or parsonage for the month of August. Each minister to receive his own salary. Prefer to exchange with some one from the Atlantic Coast or on the shores of Lake Michigan. **W. H. Edmunds, East Bloomfield, N. Y.**

Saint Augustine, Florida. Methodist. Would like to exchange with minister in or near New York City, or Boston, Mass., July and August. Saint Augustine summers are cool, good surf bathing and salt water fishing. Tennis and golf. One service. 8 room parsonage. Details to be arranged. **G. W. Hutchinson, 118 King St., Saint Augustine, Florida.**

Cleveland, Ohio. Evangelical Synod. Would like to exchange for two Sundays with some minister in or near Chicago. Pulpit and parsonage exchange; no honorarium. **Theo. C. Honold, 9807 Cuddell Ave., Cleveland, Ohio.**

Ellwood City, Pa. Semi-rural parish on Slippery Rock Creek—forty miles from Pittsburgh—20 miles from New Wilmington Missionary Conference. 30 miles from Grove City Bible School. Six room house. All conveniences. United Presbyterian pastor wishes even exchange for month of August with someone in out-of-town Michigan or Wisconsin. **J. E. Caughey, Ellwood City, Pa.**

Supply. Would like to supply for minister for one month between July first and August twentieth in northern Michigan, Wisconsin or Minnesota, near good fishing. Would accept either remuneration or use of parsonage. **J. P. Alford, Colfax, Indiana.**

Aspen, Colorado. Methodist minister offers the use of a furnished parsonage during the month of July. No honorarium, no exchange, but a fine opportunity to preach in the only Protestant church in the community. Aspen is cool and quiet, plenty of good trout fishing in streams and lakes. M. E. minister with small family preferred. **E. White, Aspen, Colorado.**

Methodist Church, Cleveland, Ohio, pastor will exchange for month of August, any denomination, east coast of Florida preferred. Details to be arranged by correspondence, but must include good parsonage; adults only. **W. S. Rowe, 12002 Miles Ave., Cleveland, O.**

West Acton, Massachusetts. 25 miles from Boston on way to Mohawk Trail and Northfield. Baptist pastor would exchange for two Sundays with use of house. Would prefer New York or Ontario, Canada, within reach of Niagara Falls. This is a delightful village. Only Protestant church. One service. Pleasant convenient home. Fair exchange; no remuneration. First two Sundays in August preferred. **Arthur Jeffries, Box 64, West Acton, Mass.**

Warsaw, New York. Baptist minister would like to exchange with some minister in Western North Carolina during July and August. Warsaw is near Rochester, Buffalo, and Niagara Falls. Seven room parsonage with natural gas and good running water. Each minister to receive his own salary. One service. **Rev. L. Spurgeon Clark, 19 Grove Street, Warsaw, New York.**

Bergenfield, New Jersey. Reformed Church in America. Will serve church anywhere during August for use of parsonage. Cannot exchange. **Harry A. Olson, 77 Smith Ave., Bergenfield, N. J.**

Baltimore, Maryland. Within 50 miles of Washington, D. C., also Johns Hopkins Hospital and University. Evangelical. Would like to exchange with minister in vicinity of Cedar Falls, Iowa, or vicinity of Chicago during August. Will exchange parsonage and pulpit. Details to be arranged. **Joseph H. Miller, 3304 Glen Ave., Baltimore, Md.**

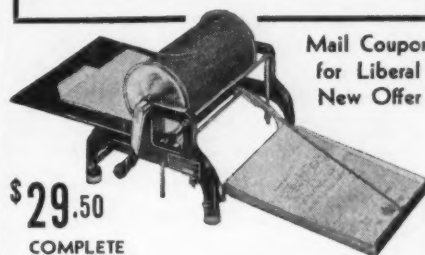
Kansas City, Missouri. Baptist minister will exchange pulpits and home for July or August. Each minister receive his own salary. Membership of 500. Prefer to exchange with Baptist minister from Texas or Michigan. **Wm. H. Butler, 4110 Paseo Blvd., Kansas City, Mo.**

HELL ON EARTH

In the city of New York a few months ago, a young man, the son of a contractor, ran away with the wife of a multimillionaire. In the eyes of some it was quite a romantic affair. But to those most intimately concerned it proved a tragic disappointment. Ten days later they were found locked in each other's arms before a gas jet. On the table was a note written by the woman. It read as follows: "We have been accustomed to laugh, Fred and I, at the moral law as a lot of man-made rules to frighten timid souls into being good. But now we have learned through experience that 'the wages of sin is death'—yea, many times worse than death—hell on earth."

Clovis G. Chappell in *Sermons From the Psalms*; Cokesbury Press.

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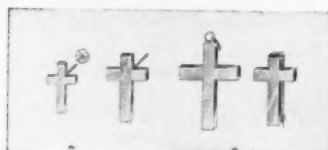
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Indexing Magazine Articles

By **Roland Mernitz**

In order to provide a ready reference for magazine articles which cannot be clipped, I have developed for my own use a very helpful card index system.

Each magazine which will be preserved intact is read through very carefully and every reference article in the magazine is indexed on a 3x5 card. At the top of the card is the subject under which the article is to be filed. (Note:

Each person will make up his own list of subjects according to one's individual needs.) An article may be filed under as many different headings as may seem appropriate, by merely making out a card for each subject. On the second line is the name of the magazine with month and year of publication. The third line lists the name of the article with such additional notes as may be needed for ready identification of the gist of the subject matter. Just below this is the page on which that particular article is to be found.

If there are several different articles in the magazine which may be filed under one heading, the other articles are simply listed below each other.

Two filing cases are used: one which includes material from religious periodicals; the other contains secular information.

The magazines themselves are kept together by months, with a small index tab on each indicating the year of issue. As each magazine is indexed the cover receives a check mark, as does every article for which a card has been made out.

EXAMPLES OF THREE INDEX CARDS

MOTHER	NEW YEAR
Church Manag.	Church Manag.
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Mother's Days	
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Mother's Day	CANDLELIGHT SERVICE
Hymn	Church Manag.
636	Jan. 1930
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637	

Psalm 145

(Continued from page 387)

let all flesh bless his holy name for ever and ever." Many will praise God if somebody will give them a cue. Enthusiasm is infectious, and a life that is serenely cheerful and full of blessing to God is a life that wonderfully moves others in the company to throw off their cold ways and join in that spirit.

You see the lift and swing of this hymn of praise. Here you have a steady testimony to God from a man who did not find life easy. His enemies are around him, he saw people bowing down ready to collapse, but he found life worth living because of the living God, and his song is of that God. Not a God for one group, but for the whole earth. And this hymn of praise bids the great impersonal instinct to impart such faith, because the joy of the religious soul is God, is a united experience which enlarges life and makes us feel what we have to thank God for others may and ought to share, and the more they share the more it will mean to ourselves.

The supreme importance of missions is the desire to impose wisdom and methods upon others, but the conviction that without Jesus Christ life is not really their full life. People who believe that and who know it are bound to instruct that faith to the world. That is one reason why we take the gospel to other lands. They would bear humble testimony to that revelation which has come in Jesus Christ, and what he has done. If that spirit of Christianity is absent from the church at home there is no reason to discuss missions. Then you reduce Christianity to devout humanitarian formula, and in such the psalter has no influence, nor the church.

The second thing is that the praise of God is for a God who is king of men, responsible for claiming their obedience, and this leads to joy. The joy of the Lord strikes the keynote of religion, that we have a God who does care for our hopes and fears, and religion does not whisper this, it flings it against the sneers and subtle arguments of the wicked. "My mouth shall speak the praise of the Lord, and let all flesh praise his holy name."

That leads us to this last thought I commend to you. "Let all flesh praise his holy name for ever and ever." That is the aspiration of the church. "My mouth shall praise God," "I will extol thee, my God," the joy of religion.

I would like to give you an illustration from one of our modern Scotch novelists. He tells the story of an old uncle whose niece came to his home. He started with the question, "What is the chief end of man?" Man's chief end is to glorify God and enjoy him forever, which we said when we were children. He took the lassie on his knee and said: "It means that man himself is a kind of poor soul, not worth a pence, though he is apt to think the world is made for his personal satisfaction. At the best he is but an instrument, a harp of a thousand strings God bends to hear. In his leisure he made that harp the heart and mind of man when he was in a happy hour. Strings broken, strings slack or tight, and all kinds of harps. The best we can do is to be taut and trembling for the glance of God who loves fine music. Sing, lassie, sing, sing, sing, inside you even if you are empty as a box! Be grateful always and glad things are no worse for a good sing to start the morn."

Five Lessons From The Flowers

A Sermon to Children

By Watcyn M. Price, Anwyllan, Wales

As Sweet Flowers, Solomon 5:13.

IT is a good thing to "observe" and "keep our eyes open". The capacity to observe is that which everyone should try to cultivate. We should always learn to use our eyes rightly and well.

Some people have no eye for all they see. As Shakespeare tells us:—

"Tongues in trees and books in running brooks,
Sermons in stones and good in every-thing."

All things are destined to be of value to man. Why did God send flowers on the earth? First: He loves us and wants us to be happy in a beautiful world. God did not put us here to be miserable and to be always sighing and groaning and talking of our troubles. God means us to be happy in this world and still more happy in the world to come. He made this world very beautiful as everything is which God created. He hath made everything beautiful in His time, i. e., in His proper season. God desires the world to be happy and beautiful so He gave us music.

For the same reason He gives us the flowers. That is not, however, the only reason why the flowers appear on the earth. They have a special work, and mission; they are sent for a wise purpose, and that purpose is to teach us. God's fair world is a great cathedral—full of bright scenes—glorious music—solemn sacrifices—eloquent sermons. Perhaps you never thought of the flowers being among God's preachers.

A field or a garden full of flowers contains more sermons than the greatest library in the world, and they are such good sermons, too; always plain, always interesting—never dull—never wearisome. Shall we not listen to their teaching—the teaching of the flowers? Some people hear sermons all their lives and are never any better. Some children go to school for years, and receive good lessons from wise teachers and yet grow to be dunces. Why?—they do not heed the teaching. Some people in the country—where flowers are common—hardly notice them. They miss all their beauty, all their sweetness, all their teaching. Others waste the flowers. We must not waste anything that God sends us, but use it rightly. We can all make friends with the flowers and we should also let them be our teachers.

It would be impossible for me in one short sermon to tell you one thousandth part of the lessons which the flowers teach. What are some of the lessons that they teach? Here is the first lesson.

1. Live Useful Lives

Do you know that every flower in the garden, every plant in the hedgerow, has some use? Yes, everything, from the tiniest plant to the largest tree, has its special work and business in God's world.

Some plants are good for food, others for medicine, others for manufacture—others for distilling sweet scents. They are useful in their different parts:—The root is good for one purpose—the leaves or the stalk or the blossom for others. They are of use when living and growing, and they are valuable when dead, dried up and withered.

A little girl in a country village school wrote these lines about the rose; they are not very good poetry, but they are very true:—

"Roses smell sweet when roses thrive,
That is my work when I'm alive;
Roses smell sweet when leaves are shed,
That is my work when I am dead."

The little maid of ten years teaches us that all lives should be full of sweetness—sweet temper, sweet manner, gentleness, meekness, obedience.

We should always try and make home sweet with holiness—so that when the call of God comes we shall leave sweetness in the world like the dried rose leaves in the scent jar. "Only the actions of the just shall smell sweet and blossom in the dust".

2. They Teach Us to Make the Most of Our Time and Our Opportunities

Just think of the time that most people waste—the opportunities missed. The time of the flowers is short, so is yours and mine. A man's life is often likened in the Bible to that of the plant or flower. In the Psalms:—

"In the morning men are like grass which groweth up. In the morning it flourisheth and groweth up—in the evening it is cut down and withereth."
"As for man, his days are as grass, as a flower of the field, so he flourisheth."

"For the wind passeth over it and it is gone—and the place thereof shall know it no more."

You will remember what our Lord Jesus Christ says about the grass of the field, which today is and tomorrow is cast into the oven. In this country we do not use grass for firing—but in the East at the present day—as of old—grass and meadow flowers are cut down, and as soon as the hot sun has withered them they are used to heat the earthenware ovens which are common in China to this day.

Some plants blossom only for one day, and have been called the flowers of an hour. But if they only last for a short space the flowers do their work in the allotted time.

Even the flowers and the corn in their season teach us to make the most of our time. We have all some work, and the chief work is to be done for God. Notice how definite Christ was—even when a child.

"Wist ye not business."



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3. Again the Flowers Teach Us to Be Careful—to Lay By a Store for the Future

Perhaps you never thought the flowers provide for the days to come—but they do. Some plants are very economical; they do not waste what they will need tomorrow. You have all noticed that the hyacinth, the crocus, the snowdrop, among flowers, and the potato and onion among vegetables have bulbs.

You have not—perhaps tried to think why these particular plants should have differently shaped roots from the others. The reason is—these bulbs contain a store of starch and other things to feed the plant when it is exhausted. When the plant has flowered and produced seed its strength is very much less and it wants renewing and refreshing; and then the supply of starch laid up in the bulb is used. If you were to leave a carrot or parsnip in the ground for two years you would find the root—which was sweet and useful—had become tasteless and worthless.

The carrot had a store of sugar in its root, and when it has flowered and borne seed it drew on its store of sweetness for food. Then there is a kind of palm tree growing in the East and known as "The Travellers Joy", which stores up water in its trunk, and in the terrible and remote African desert there are plants which carry water in their roots.

All these plants teach us to lay up in store for time of need; they warn you to take good heed to yourselves now that all may be well in the future.

4. Then Some Plants and Flowers Teach Us That None Are Too Lowly to Be Useful

Do you know the moss which carpets the ground and covers the lowliest of plants? There are a great many kinds of mosses, and, though they are so humble, they are very useful. They have no bright flowers or sweet scent to attract notice—but they go on in their quiet modest way doing their duty. They clothe the sides of the rock and collect the moisture so that seeds can take root there. They form a carpet on the mountain, right up to the region of perpetual snow, and they make the springs and fountains out of which many rivers take their rise. Legend says that when Eve was driven from Paradise she went forth shedding sad tears of penitence, and that wherever a tear fell there sprang up a pure white lily.

If we are conscious of our sin and helplessness and feel our guilt, let us repent truly and God will accept our tears and give us back the white flower of purity again.

5. Last of All the Flowers and the Fruits Teach Us to Be Kind and Loving

We all love the flowers—and they are a comfort and pleasure to us. Sick people who are obliged to stay in one room for months find the greatest delight in a bunch of fresh flowers. We all can be a comfort and joy to those about us. We can be like the flowers, sweet and kindly disposed to all.

A flower is one of the kindest things in nature. The world is in great need of sympathy and kindness—comfort and help. Christ is our example in this.

The Failure Of Mergers

By John F. C. Green, McKeesport, Pennsylvania

"THERE is one mind common to all individual men," said Emerson. Each generation, each epoch, holds stereotyped conceptions of itself and its environment. Thirty years ago church leaders were building churches, generally without having planned for the needs of the communities so endowed. Ecclesiastical success was measured in expansion.

Times have changed. The contrary seems now to be true. A cynic is reminded of the old anecdote according to which a young missionary pastor wired to his bishop: "Glory be to God; I've put fifty people out of the church."

It looks as if the destruction of churches were a noble goal in Protestantism. Again a fixed idea prevails; this time it is: "Fewer, but larger churches." Without due regard to quality, the abandonment of churches is all too often accepted as evidence of progress. Yet, there are the surveys of city churches which reveal that larger churches are relatively less fruitful than their smaller sister organizations. Indeed, every student of contemporary Protestantism can cite large churches which pay five professional musicians more than the total cost of operation of a small church, without any true superiority of service. Size, in churches, is not a first requisite.

Church union, as at present conceived, often places the cart before the horse. It tends to reduce the number of churches without a first and continuing passion for the service that is rendered by the existing parishes. Every experienced church school leader knows that a combination of weak classes tends to make a class of the size of one of its component parts. Churches, like classes, are living organisms. They cannot be merged by the simple process of addition as an actual case may illustrate. The writer has known a certain western city, a county seat, since its settlement for more than a quarter of a century. Four years ago he attended the church of his own denomination, a well-managed, effective congregation whose pastor was a thoroughly trained man. All in all, the church was a community asset. A later visit was made last summer. Meanwhile the church had merged with the one of another denomination. This united church had a Sunday school attendance of twenty persons, of whom not one was

a young man or man. And in consideration of the type of work offered, the wonder was why anyone was there. In brief, in worship and instruction the new church offered so little that thoughtful, cultured folk had ceased to identify themselves with it. But a new "holiness" church had gotten a fine foothold since the merger.

If it was ever true that a school may be a high-grade teacher and one student certainly is it true that a church is more than size and budget, despite present experiments which are perhaps due to the fad of mergers in the business world. A national leader has said that these were consummated for reasons of "high finance," rather than with a view of greater efficiency.

In contrast to this the larger parish plan does not reduce but specializes the personnel of the combining units. It improves the quality but does not reduce the number of the churches. The country suffers infinitely less from over-churching than from inferior church methods and leadership.

Despite all the failings of existing churches, the social value of their impact upon their communities cannot be computed. Mere reduction of their units is the last thing the country needs, above all in this period of the depression. Nor is the cost of the existing churches a high average factor. In view of the enormous wastage of money, even now, the churches are operating upon a modest budget indeed. Social scientists are wiser than religious leaders. They proclaim from the house-tops, and with perfect truth, that saving of money in character-building endeavors is gross waste. It is unworthy of our best mind to attack our problem at the financial side.

That there are over-churched communities, especially villages, goes without saying. But the way out is "better churches." The unfit will eliminate themselves when and as such come into being.

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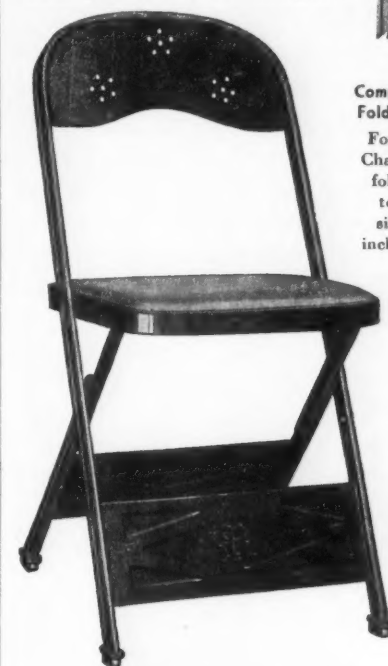
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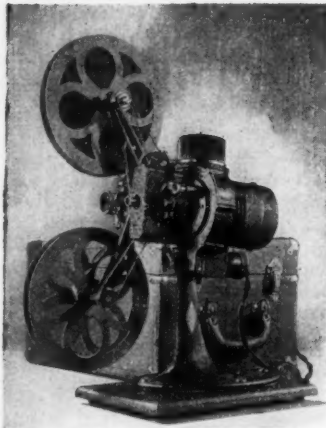
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An Offertory Worship Program

By Henry W. McLaughlin

THIS is a program to be used in connection with the worship service of the Sunday School on the days when there is no minister present to conduct the worship in connection with preaching. By using this program an offering may be made by every member every Sunday for pastoral support and benevolences, whether there is a preaching service or not. Some small rural churches have adopted this plan. The leader may be either the superintendent or an elder.

Leader: And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

People: O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

Leader: The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.

People: O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

Leader: O worship the Lord in the beauty of holiness: fear before him, all the earth. . . . Let the field be joyful, and all that is therein.

People: O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

Leader: Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. . . . Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

People: Let the beauty of the Lord our God be upon us: and establish thou the work of our hands.

Leader: While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

People: He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

Leader: Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty.

People: He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.

Leader: Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

People: And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

Leader: But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

People: I can do all things through Christ which strengtheneth me.

Leader: Let us worship the Lord with our offering.

The offering, brought in the weekly envelopes for current expenses and benevolences, may be taken by the members of a Sunday School class of boys or young men. The leader shall then offer a prayer of his own or one of the following optional prayers:

Optional Prayers

Lord of all being, Maker and Master of the world and all that dwell therein, we thank thee that in thy treasure house there is ample store for the need of every child of thine. Forgive us when in our desire to possess and to enjoy we seek for our own more than our well-earned share of this world's goods. Teach us that no man liveth to himself. May we hold all that we have as a trust to be used for the furtherance of thy kingdom in Jesus Christ. Amen.

O sovereign Lord, Maker and Master of all, we thank thee that thou hast made provision in the world for the needs of all thy family. Help us to accept our portion with grateful hearts, and to use it gladly for thy glory and the service of mankind. Enlighten us to see that we are stewards for thee and must render an account for our stewardship. Enable us to devise and do those things by which all willing hands shall be helped to find their right labor, and all honest laborers shall receive their hire in righteousness. Give unto us as thou wilt, ten talents or one; but make us good and faithful servants, and so grant us an entrance into the joy of our Lord. Amen. (See page 182, Book of Common Worship.)*

O thou Giver of every good and perfect gift, we would bless thee, and all that is within us would bless thy holy name. We thank thee for thy promise that seed time and harvest shall not fail. We desire to worship thee and to show our thanksgiving for thy manifold blessings by bringing these offerings that are the expressions of our lives, our bodies, and our minds, transmuted under thy blessing into the currency of our land. We pray that thou wilt transmute them into the currency of thy kingdom that they may be used for thy glory. May it please thee to grant unto us that measure of prosperity which is in accordance with the largest and fullest interests of our lives and most for thy honor. We ask all in the name of the Great Giver, even Jesus Christ, our Lord and Saviour. Amen.

—From *The Earnest Worker*.

Optional Hymns

- "What Will You Give to Jesus?"
- "The Debt I Owed I Could Not Pay."
- "Little Gifts for Jesus."
- "I Give My Life for Thee."
- "I Hear the Saviour Say."
- "Give of Your Best to the Master."

—The Earnest Worker.

ADDITIONAL BOOK REVIEWS

The Teacher's Manual, 1934, by Archer Wallace and George A. Little. Round Table Press. 369 pages. \$2.00.

The Round Table Press is introducing, through this volume, new interpreters to the International Sunday School lessons. The authors are editors of the Sunday School publications of the United Church of Canada and are well known on that side of the line. Mr. Wallace is the author of several boys' books through readers in the United States. Dr. Little is a member of the committee which plans the International lessons. In this volume Dr. Little supplies the lesson outline and discussion while Archer Wallace gives the points for emphasis. Text of both the American Revised and the Moffatt versions are printed in the book.

United States readers will find the book interesting and decidedly worth while. W. H. L.

Hand of Bronze, by Burris Jenkins. Willett, Clark & Company. \$2.00.

Bill Bronze pretty well owned Seminole. He was its industrial leader, political boss and the owner of the leading daily paper. A benevolent, powerful man, he represents in this novel the capitalistic system at its best. But world changes are in the making. His old friend and philosopher, Peter Weld, believes that a new deal is coming. Happy Powers thinks that it must come through communism. Bill Bronze has children and they are drawn by diverging forces of heritage and social vision.

Altogether Burris Jenkins makes a novel out of this situation. It certainly is up to the minute, for before it ends America is fairly launched in the New Deal which promises so much. The great mysterious thing called repeatedly "The System," may be somewhat overplayed. But the story is worth attention. It clearly shows the approaching conflict between three social set-ups. First is the capitalistic system which is pictured as absolute; second is the communistic system which the author evidently fears; the third is the mediating in-between system of state socialism which Peter Weld, and possibly the author of the novel favors. W. H. L.

A Philosophy of Liberalism, by Bruce W. Brotherston. The Beacon Press. 188 pages. \$2.00.

This book by Professor Brotherston of Tufts College is a collection of well-written, scholarly essays of exactly the type that one would expect to come from the pen of a professor of philosophy, holding the creed of a liberal. The preface informs us that the purpose of the work is to elucidate a theory of human nature of which the author says that he has been an advocate. This, however, is somewhat misleading. The book is not an especially unified work. The author expresses his gratitude to the editors of *The Journal of Religion*, *The Journal of Philosophy*, *The Monist* and other scholarly publications for permission to quote from previously published articles. It is safe to infer that considerable of the material which goes to make up the contents of this volume first saw the light of day as separate articles for scholarly publications.

The papers on "The Problem of Evil in the Greek Drama," "The Conception of Justice in the Hebrew Prophets" and "The Rule of God in the Teachings of Jesus" are excellent but their relation to the fundamental thesis which

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LITERATURE DEPT H

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the book purports to develop is not lucidly clear. The first chapter, which is entitled "The Debacle of Liberalism," is in general convincing, but the author fails to recognize the marked elements of liberalism in the "Roosevelt Revolution." Another good chapter discusses Lippman's "A Preface to Morals" and points out some of its limitations. Neither does Dr. Brotherston feel that Dr. Fosdick's brand of liberalism meets the situation. The chapters on "Pure Science" and "Unity" contain the basic thesis of the book. A Philosophy of Liberalism is academic in style and content, but those who enjoy philosophical studies will find it illuminating and stimulating. L. H. C.

If thou couldst trust, poor soul!
In Him who rules the whole,
Thou wouldst find peace and rest;
Wisdom and sight are well, but trust
is best.

—Adelaide Anne Proctor.

We must never throw away a bushel of truth because it happens to contain a few grains of chaff.—Dean Stanley.

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APPLICATIONS PENDING

Several other organ makers have made application for space in this department. We were not able to complete the necessary investigations about their work by the time the magazine went to press. If accepted, their cards will appear in the next issue. Until actual publication of its advertisement we cannot enter into correspondence regarding any particular maker.

REED ORGAN MOTORIZED

HARRY T. MORRIS, in *Pastor's Journal*

We have attached a blower to our old reed organ, and it sounds like a pipe-organ. The organist can pull out all three of the sixteen foot stops together with all the other stops and have plenty of wind for all of them in the wind-chest.

First a number one blacksmith forge blower was secured, with a two-inch pulley attached. Then a layman gave us a quarter h.p. electric motor from an old washing machine, to which we attached a three-inch pulley. The organ being an old vacuum-type organ, as most reed organs are, required the attachment of the air-tight, five-inch galvanized pipe to the intake instead of the outlet pipe of the blower. The motor and blower were installed in the basement in a Celotex-lined box, which eliminated most of the sound. The five-inch galvanized pipe was made air-tight by soldering all seams and joints. It was run through the floor of the chapel just behind the place where the organ was to be placed.

After the back panels of the organ were removed, the wind-chest which, in a vacuum-type organ, contracts with pumping, was pressed as flat as possible and held there by tacking wooden blocks just behind the flat chest walls. A five-inch hole was cut in the flat exposed

back wall of the wind-chest and the five-inch galvanized pipe fastened tightly over the hole in the chest. We used a common five-inch galvanized roof-jack to tack over the hole in the chest. If felt-sheeting is shellacked to the surface around the hole, the roof-jack will make an air-tight joint. Then solder the pipe to the roof-jack, and the job is done. The switch controlling the electric motor should be fastened on the front of the organ handy to the organist. If the blower is noisy, it will likely be because of poorly adjusted blower bearings. It might be wise to have a good automobile mechanic adjust the blower bearings just as he would "blue" a bearing for an automobile. With that adjustment, this common forge blower can be run by a quarter h.p. motor at little expense.

SUMMER WORK AT CHICAGO THEOLOGICAL SEMINARY AND CHICAGO DIVINITY SCHOOL

These schools will again unite for the summer sessions. The first summer term extends from June 18 to July 20th; the second from July 23 to August 24. In addition to these there will be a pastor's institute July 30th to August 5th. The short institute is for those ministers who are not able to give the time for the more serious academic study for the

summer terms. A few days at the Institute, are, of course, stimulating and well worth while, but they only reveal the greater values to be found in a definite period of five or ten weeks of orderly, disciplined student life such as the regular Summer Quarter affords.

The modern minister needs some time to take in intellectual nourishment if he is to keep on producing stimulating sermons and creative leadership year after year. He must not be the victim of stereotyped formulas and too-oft-repeated ideas. Many a man who is restless in his parish and fears he has outlived his usefulness, might return from a summer's study prepared to attack his problems with new insights and a larger program which would enable him to win out.

To this end the Seminary opens its doors in the summer not only to its regular students but to the pastors of the country as well.

Higher mathematics helps us to count the stars, but it does not number them all.

. . . .

As a little boy I wanted to see what was beyond the horizon, but the horizon moved farther and farther away. I never reached it.

Staying By

By H. L. Williams

Isn't It True

That many a man with a gallant air
Goes galloping to the fray;
But the valuable man is the one who's
there
When the smoke has cleared away?

"YOU will have mighty good help in Bert Haslip," said Harold Graves as he talked over the program with his friend Carol Strong.

"I am not so sure," replied Carol. "He did not seem at all enthusiastic. It was hard getting him on the committee."

"I know," said Harold. "It is hard getting Bert started. But once he is in on a proposition he is there until it is finished. He will stay by you through thick and thin."

Before the season was over Carol found out that the words were true. Bert started slowly, but he ended strong. The last week of the season was the annual evening blow-out. Most of the committee were on hand to help arrange the decorations and the chairs. But the next day just three boys showed up to help clean the church. Bert Haslip was one of the three. He was there when the smoke cleared away.

In any program or undertaking the efforts can be divided into three divisions. Each one is important. First, is the necessity of an enthusiastic start. Secondly, there is need for a carefully worked out, step by step, chant progress. And, third, and not by any means least, there must be a strong ending. Loyalty to a movement is usually revealed in the order of these divisions. Many who are in at the start have dropped out when the slow but necessary step by step work is taking place. And some who were strong in the second stage have disappeared before the conclusion.

There is probably no better personal discipline than that which requires an individual, once he has started a thing, to see it through or, at least stay with it, until the matter is disposed of in some way. Of course many movements and programs are started which soon spend themselves and die out. There is no ending to the record. It is a splendid thing to review, in any class or organization, the projects which have been started and then abandoned for some reason or other. Sometimes they have been dropped because the programs, themselves, had little virtue. But many other times they had been dropped because the individuals sponsoring them have not the stamina to last through.

If one took seriously each task and felt that he had an obligation to stay with it until it was completed he would prob-

ably go more carefully into the matter before he committed himself. It would not be possible to stampede a class or group into a fantastic, impossible program if each person felt that the obligation, once assumed, must continue to the end.

Pilgrim's Progress is the classical example of the need of perseverance to accomplish the desired goal. All along the way to the Celestial city were those who could not "stay by." First, there were those who were not able to last through the first period of disappointment. Obstinate and Pliable did not go very far. Pliable climbed out of the Slough of Despond on the side toward home. On the climb up the Hill of Difficulty Christian passed Timorous and Mistrust who were running down to avoid the lions. Others were turned back in the Valley of the Shadow of Death. Vanity Fair trapped many and turned them from the good intentions. All along the way men found loopholes to keep from persevering to the end. Ignorance even reached the gates of the city and knocked. But the doors were not opened. Then he disappeared through another gate which led to Hell. So close to accomplishment are the methods of evasion.

What is true in the story of Bunyan is true in life. Some never get much farther than the starting place. Others fall out when the first joy of the start has passed. Others break away at various points along the way. Some give up just before the goal is accomplished.

Benedict Arnold and George Washington lived in the same period. They both enlisted in the same cause. They both endured insults and sneers of those who should have given them support. Arnold reached a point where he could not endure. He found a way out. Washington enduring the same burdens "stayed by." That last ounce of endurance distinguishes Washington and reveals the weakness of Arnold.

It costs to "stay by." But it is usually worth it. Edmund Vance Cooke, a Cleveland poet, has put achievement in words like these.*

You can do a-ny-thing that you try to do,
If you only try to do it.
You must get a little start,
You must have a little heart,
Then a long strong pull and go to it.
Oh, it may take years to worry it through,
And you may break a leg or an arm or two.

*Used by permission of Mr. Cooke.
(Turn to next page)



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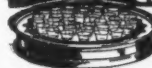
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SERMON TOPICS

Just what are you preaching about these days? The following sermon topics have been used during the past year by Dr. Christian F. Reisner, Broadway Temple, New York City. We shall be glad to have other readers send us lists of their sermon topics for inclusion in this department.

Title	Scripture	
"Why the Hard Times?"	Romans 2: 5-11	"Does a Christian Need a Creed?"—Matthew 16: 15
"Worst Modern Sin"		"How Religion Helps Health?"—John 12: 40; Exodus 15: 26
"Is There a Personal Devil?"	John 8: 44	"Adam-Eve Story Modernized"—Genesis 2: 15-20
"What Can I Do to Save the Church?"	1st Corinthians 12: 27; Gal. 1: 24	"Plan Insuring Supernatural Help"—Luke 24: 35
"How Do I Know I Am a Christian?"		"Fretting Fevers Cooled"—Psalm 46: 10
"Are Jews Losing Faith?"		"Troubles Help How?"—2nd Corinthians 4: 17
"Is the Bible Reliable?"	2nd Timothy 3: 15	"Comfort for You"—2nd Corinthians 1: 3
"Today's Need of Fun"		"Are the Jews God's Chosen People?"—Titus 2: 14
"How to Tell Right From Wrong"		"Did Jesus' Mother Differ From Ours?"—Luke 1: 46-55
"Is Jesus a Fictional Character?"	Matthew 2: 1	"Recognizing and Curing Sin"—Luke 5: 8
"Blues Banished"	Philippians 4: 18-13	"Am I Good?"—Luke 23: 50
"Why Catholics Stand Together"	1st Corinthians 3: 9	"When Shall I Get Mad?"—Eph. 4: 26
"Is There Anything in Good Luck?"	Acts 1: 26	"How God Guides"—Isaiah 30: 21
"Let's All Take a Drink"	Proverbs 20: 1	"Gratitude Dispels Gloom"—2nd Corinthians 2: 14
"Inner Hunger Satisfied"	John 4: 13	"Is the Bible Only Like Other Books?"—2nd Timothy 3: 15
"Who's Afraid of the Big Bad Wolf?"	Matthew 7: 24ff	"Emotionalism Needed Today"—2nd Corinthians 9: 2
"Have We Outgrown Religion?"	Hebrews 12: 1	"Are Youth Wild or Sane?"—John 13: 23
"Let Us Close the Churches"		
"America's Worst Sin"		

(Continued from page 409)

But in the by and by you will find it true
That you will do anything that you try to do—
If you only try to do it.*
Wishing is one thing. Trying is another. "Staying by" to the end is the biggest test of all.

Certain rich are not rich because they are disbelievers, and others are not lost because they are rich.

A migratory life we live,
We two poor souls. We have not yet
Here found a place, our home. We give
Ourselves; it's all in search and fret.
We strive, we plan, we hope, we pray
That 'morrow be a better day.

—G. Rehnstrom

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DELIBERATE SELF-CONTROL

Anyone can smear a sheet of paper with chalk or ink; the etcher, using a thin, sharp tool and limiting himself to a few clear lines, makes a notable picture. Anybody can produce miscellaneous noises; the musician, confining himself to seven notes in the octave, out of that rigid limitation produces harmony. Any man can allow his life to sprawl like a rank and noisome weed; the temperate man is one whose life is trained and pruned into shapeliness and fruitage. Does that mean total abstinence from certain kinds of amusement or indulgence? It certainly does. But—what is vastly more important—it means that in all amusement, recreation, sport, enjoyment, one shall be able to say: "I am the master of my fate, the captain of my soul." It means deliberate self-limitation in the interest of real happiness. As to exactly what is right and what is wrong, we may not agree. Our fathers and mothers encouraged the lottery and frowned on the theatre; they saw little wrong in alcohol and much in the novel. But they had what we most need today—deliberate self-control, mastery of the inner powers, a well-tempered soul. "Add to your knowledge temperance"; St. Paul's counsel is not yet out of date.

W. H. P. Faunce in *Facing Life*; The Macmillan Company.

More helpful than all wisdom is one draught of simple human pity that will not forsake us.—George Eliot.

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By Charley Grant

Strong booze always makes men weak.

• • •

A sunny smile never leaves one in the shade.

• • •

Outstanding folks should set good examples.

• • •

Too much dough makes a lot of men crusty.

• • •

Clean cut people never give dirty digs.

• • •

Roadhogs are sloppy drivers.

• • •

Win an argument; lose a friend.

• • •

Well reared folks never get their backs up.

• • •

Young folks get their Sunshine in the Moonlight.

• • •

Roast your friends and you'll cook your goose.

• • •

Life is best when you toe the mark and foot your bills.

• • •

Folks who know the most usually always talk the least.

• • •

The chap who is white never paints things red.

• • •

Warm hearted folks never treat others cool.

• • •

Some folks never start getting good until they begin feeling bad.

• • •

It's harder to face the music when the notes are due.

• • •

When sowing wild oats it's easy to plant suspicion.

• • •

Folks on the level have their ups and downs.

• • •

Every convention has its big guns and its pop guns.

• • •

Drunken drivers should make sober thinkers.

• • •

You can't get on in life by putting things off.

• • •

Real live wires don't have every thing charged.

• • •

Boiled down sermons are seldom dry.

• • •

Clear thinkers seldom get riled.

• • •

Many folks limp through life who aren't crippled.

• THE EDITORIAL PAGE •

Tithing Must Decrease; Giving Must Increase

DURING the past generation of stewardship training there has been a constant confusion in the minds of many people between tithing and stewardship. To some the words have been synonymous. In reality they are far, far apart. Christian stewardship is a philosophy of life. Tithing represents one expression of that philosophy—but an expression which has been colored by legalism. One can hardly grow spiritually without a giving or outpouring of himself. That is recognized as a social principle. But the tithe has no such fundamental basis. It typifies the effort of ecclesiasticism to shape a divine principle of life to its own ends.

There is no New Testament basis for tithing. Its proponents go back to the Old Testament for their authority. Even in that field the authority is not clear. Unquestionably there were efforts, from time to time, to enforce laws of tithing. But one would search the Scriptures a long while before he could find any evidence that tithing (giving of one-tenth) was consistently practiced by the Jewish people for any extended period of time. If we should take the New Testament as a basis for our present day practices, authority for tithing would be scarce indeed.

Tithing as advocated by some of its proponents is socially unsound. There is no doubt in the mind of the writer but that tithing will produce money for churches. If any minister can persuade his people to give one-tenth of their incomes to the church the financial troubles will be settled even in an era of depression. But in actual practice it is usually socially unsound. A few people succumb to the teaching and they conscientiously give of their wealth. But, as a rule, by far the greater number of contributors are not influenced by the propaganda. Those who are influenced are then permitted to carry the burdens of others, as able as they, to support their church.

Even if we should grant the Biblical authority for tithing it is difficult to follow the reasoning which persuades one that the tithe should all go to the local church or the denomination it represents. The Kingdom of God is certainly broader than the work of any particular fellowship. If one is led to give his all to the church, well and good. He is probably a better man for it. But any kind of teaching which leads sincere individuals to feel that it is required of them to give a tithe of their incomes to the church is a misleading one.

The local church is entitled to its support. But the basis of such support must be found in the church budget. This is prepared to meet the needs. Having decided on the budget any method which properly distributes the burden upon the resources of the congregation is to be welcomed. The tithe is illogical for this as it does not take into consideration the estimated needs.

If some great inspiration to tithe should take hold of the church people of America, and, beginning tomorrow one-tenth of the resources of the church people should be placed on the altars of the church, it would bring in one of the greatest calamities imaginable. Churches would not know what to do with the wealth which would be poured upon them. You would see an orgy of ecclesiastical spending. A rapid expansion of all kinds of missionary activity would be started. Competitive churches would rise up on every corner. Ministers would revel in new found wealth. Religion would flourish, but Christianity would find it hard to expand.

Christian stewardship advises one what he should do with his life; tithing tells him what he should do with part of his money. Stewardship has a broader field than that of soliciting a part of one's income for the church. It is an ideal which shapes the entire policy of life-earning, spending, and giving. The proper spending of the earned dollar is as vital to a Christian as the giving of a portion of it to the church. This is where legalism always breaks down. What doth it profit a man if he give one-tenth and lose his own life?

Churches must have more money in 1934 than was available for them in 1933. But the increase is going to come, if it comes at all, by the emphasis upon Christian living rather than upon the argument of the tithe. Common sense has been too long silenced by questionable Bible interpretation. Now is as good a time as any to place the emphasis where it properly belongs.

Correct This Sentence

WITH the repeal of the eighteenth amendment America saw a decrease in social drinking and drunkenness.

A Gospel And An Interpreter

IN the final analysis the future of the Christian Church will be determined by the answer to two questions.

The first: "Is our Christian philosophy of life an adequate and satisfying one for these changing and difficult times?"

The second: "Are we, as Christians, able to intelligently interpret that philosophy to the world?"

Society today is in no mood for sophistries. Reverence for the sacred things of the past is dying out. A pragmatic test is being made of every intellectual belief, of every social sanction. Quietly but persistently a revolution is taking place. Beautiful words about Christ and religion cannot save the situation. If the Church is going to survive it must have a philosophy of living to offer which will meet the social and intellectual demands of our times.

Frankly, the world has lost much of the faith

it once had in the Church. The institution smells too much of things of the past. It is associated with banking houses, and material thrift. The challenge is openly thrown to us to prove that our Christianity has made better people. Have church people grown in grace and love, more than others, during these years of hardship?

This test probably falls the heaviest upon those who preach. The responsibility of constructive thinking is not one to be carried lightly. It is not unfair to say that many times we have miserably failed. We have made the pulpit a laboratory for dissecting some religious foible, but we have been unable to build an altar for the positive presentation of faith. We have been much more clever in explaining why some things are wrong than in making things right. We have gloried in telling folks where "to get off". We have not shown them how to go on.

The world may be waiting for the sunrise, but it is also waiting for a constructive, clear philosophy of living which will help interpret the problems of life. A thousand years ago a mediaeval theology seemed adequate for the times. We have outlived the usefulness of that

theology. But the test of today is in our ability to formulate a new one—one which will not spend all its energy in revealing the fallacies of the old, but which will be adequate to the demands of the new day.

Perhaps the Church can do this. We hope so. For upon its ability to bring such a meaning to life hangs the hopes of future Christianity.

Get Ready to Pay More for Books

THE editor recently spent some time with religious book publishers in New York. The immediate concern of most of the houses is the new Graphic Arts Code which, when adopted, will increase the manufacturing cost of books. Already the publishers have absorbed several cost increases without raising the retail price. They will not be able to do much more in this direction. The increased cost must be passed along to the purchaser.

It is quite possible that the Dollar Editions which have been so popular for several years will again have to go "high hat."

"THE WORLD DO MOVE"

CHANGES IN RELIGIOUS PUBLICATIONS

The depression continues to take its toll of religious journals. The last weekly to announce that it may cease publication is *The Presbyterian Advance*, a paper of the Presbyterian Church in the U.S.A. published at Nashville, Tennessee. The editor, for years, has been Dr. James E. Clarke. *The Advance* was, by reputation, a Presbyterian liberal journal. Some years ago it absorbed the *Continent*. Dr. Clarke has some plans for promoting a new weekly Presbyterian publication, though no definite announcement has been made.

Almost as startling as this is the announcement that *The Congregationalist* will, after April first, become the *Advance*. Hubert C. Herring will be added to the editorial staff. The program, as announced, will be an effort to make the new publication serve as an observatory, a laboratory, a forum, and a sanctuary. When the union of the Congregational and Christian churches was effected several years ago the *Herald of Gospel Liberty* was combined with the *Congregationalist*. The new plan is an effort to create a periodical which will meet the greater demands of the enlarged constituency.

Next is the *Homiletic Review*. George W. Gilmore, editor for some years, died a few months ago. The *Homiletic* will continue to be issued under the guidance of a board of editors headed by Stanley High, formerly of the *Christian Herald*. The *Homiletic* will take on somewhat the shape of *Church Management*. Its first announcement to the clergy makes the subscription appeal on the grounds of the new finance and administrative material. An editorial council has been

created to direct the editorial policy. It looks like a good line up. We have nothing against it. We shouldn't have. For the idea which it is sponsoring now is the one that *Church Management* sold ten years ago. The new policy confirms the editorial judgment of those who shaped *Church Management* when it was first offered the ministerial public.

And, finally, here is an announcement which takes Carlton M. Sherwood from the editorial chair of the *Christian Endeavor World*. Mr. Sherwood has been not alone editor of the *Christian Endeavor* paper but also the general secretary of the International Society of Christian Endeavor. His task has been a heavy one. He has fulfilled it with foresight and competency. Under his leadership the *World* has changed from a weekly to a monthly publication. We regret his decision which may take him out of the field of religious journalism.

IS PROFESSIONAL EVANGELISM COMING BACK?

Of course every one says, "No." There are a lot of things which lead to the conviction that the old time revivalist cannot regain his power. But, on the other hand, there are indications that a new type of professional evangelism is being developed. In a number of instances we have witnessed very successful inspirational meetings conducted by outside men who have come in to help the pastor.

They are not revival meetings. Rather the attempt is to bring convincing and challenging messages which will capture the imagination and inspire the loyalty of the local church congregation. Ministers feel the need of some such outside help. They have been fighting against

all kinds of difficulties in the effort to sustain their churches. A new voice of courage is needed. It helps the pastor and strengthens his own message.

The abuses of revivalism should not be permitted to return as these services grow, as, they likely will. We have no need for the noisy, sensational appeal which too often ignores social and educational views held by most clergymen. The financial arrangements should be well considered. Better to agree on a definite fee than to leave the matter to free will offerings. Such a lever is too big a temptation to the men who know the money raising tricks.

But there is a growing field for the man of talent who can bring a vital Christian message to congregations ready to advance from the lethargy of the past few years. There are many signs that such a ministry is rising.

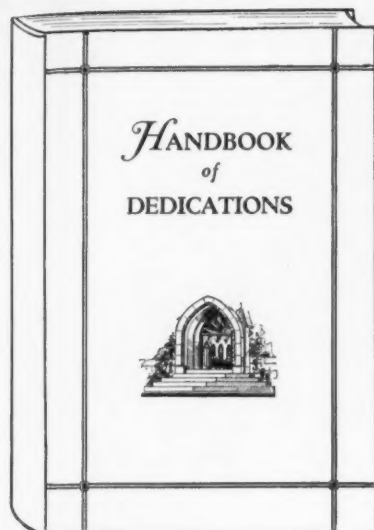
WAR ONLY BY POPULAR VOTE

The tendency toward plebiscites has led Hon. James A. Frear of Wisconsin to introduce in the United States Congress a resolution which would make a popular vote necessary before war could be declared. In the resolutions he declares:

"Congress shall have power to declare war only after the war proposition shall have been submitted by the President to the several States and a majority of the States at general or special elections called by the governors thereof shall have approved the same. This amendment shall not be construed to suppress insurrections and to repel invasions.

"The right of the people to be secure in their persons shall not be violated by conscription or forced military service, but when public safety demands Congress may provide for forced military service on the North American Continent and in no other place."

President Roosevelt was a strong adherent to the idea that such a plebiscite should be held to determine the fate of Prohibition. War is a much greater issue than booze. Will he be consistent in urging this extension of the rights of the people?



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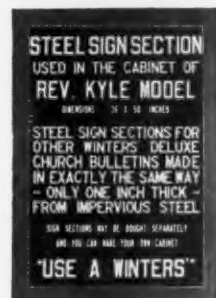
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